

tutional exile imposed upon the Roman Catholic Church since 1917. The new laws will allow churches to own property, gain access to the media, and operate schools; will permit clergy to vote and criticize the government; and will require religious officials to pay taxes. Roman Catholics constitute 91 percent of Mexico's population. - *Episcopal News Service*

**\*THE ALBANIAN ROMAN CATHOLIC CHURCH** has emerged from the nightmare of communist rule with two undamaged churches—one of which is a theater. Some 32 elderly priests, only one younger than 60, remain, without a bishop, but have resumed their public ministries. One pastor said he expects the Vatican to quickly restore the ecclesiastical hierarchy by appointing bishops, but indicated his feeling that the new "non-communist" government may not be as favorably disposed to religion as was supposed. - *Christian Observer/National Conference of Catholic Bishops*

**\*A DANISH DIVINITY GRADUATE CAUSED A STIR** when he refused on theological grounds to shake hands with a female pastor at his ordination. The order of service requires the ordinand to shake hands with other pastors present as a symbol of community, but Martin Jensen chose not to greet one of the pastors who read the ordination texts for the Church of Denmark service. In response, some of the male pastors present refused to shake hands with Jensen. - *Church of Denmark News Service/ELCA Newsbriefs/Christian News*

**\*JOSEPH CARDINAL RATZINGER**, the 64-year-old conservative German theologian, has been appointed by Pope John Paul II to a third five-year term as head of the Vatican's doctrinal office, despite reports of recent health problems. Ratzinger is known for his unyielding stance on sexual morality and for disciplinary actions against liberation theologians. - *Time*

**\*MOUNT SINAI MAY BE LOCATED IN SAUDI ARABIA RATHER THAN THE SINAI PENINSULA**, as generally assumed. Evidences for locating the site of the giving of the Ten Commandments to Moses at a mountain called Jabal al Lawz are contained in a new book, **The Mountain of Moses**, by Larry Williams. - *The Washington Times/Reuters News Agency*

**\*THE BONES OF A MAN WHO MAY HAVE BEEN CAIAPHAS, THE HIGH PRIEST WHO WAS THE JUDGE OF CHRIST, HAVE BEEN FOUND IN JERUSALEM.** The first-century remains were found in an ossuary bearing an inscription, "Yehosef Bar-Caiapha," and were of a man of about 60. - *London Daily Telegraph/The Washington Times*



## St. James School of Theology

Bachelors, Masters and Doctoral degrees

Recognizing Life Experience Credit, Transfer Credit, Credit by Examination and with work in Individualized Study Programs, Correspondent and Directed Home Study

For more information contact

The Rev. Robert L. Rector, PhD, Provost  
1410 Lake Tarpon Avenue, Tarpon Springs, FL 34689  
Phone (813) 938-5924 Fax (813) 942-1278

The St. James School of Theology is a religious degree-granting institution authorized by the Florida State Board of Independent Colleges and Universities

For Sale—

### Autographed Books

I shall be very happy to fill orders by mail for copies of my most recent books (or parts of books): **Best Sermons** (\$17.95); **Prayer: The Divine Dialog** (\$4.95); **The Eternal You** (\$8.95); and **3000 Quotations on Christian Theme** (\$9.95). I will sign or inscribe them as you request. Please make checks payable to me and add one dollar for cost of handling and postage.

The Rev. Dr. Carroll E. Simcox  
3206 Heritage Circle  
Hendersonville, NC 28739

**\*ARAMAIC, THE LANGUAGE OF JESUS, MAY BE DYING OUT.** Among factors in its decline in three Semitic villages is the massive dominance of Arabic, which is taught in the schools. - *Associated Press/The Washington Times*

**\*MEDJUGORJE**, the Croatian village where the Virgin Mary has been reported to have been making appearances, is surrounded by Serbian troops. The church and village are reportedly being defended "with prayer." - *Church Times*

**\*FINNISHING TOUCHES ON CHRISTMAS:** In Finland, demands are being made that Santa Claus have an equal female partner. An official of the League of Women Feminists has asked: "Why can't Santa ride with his reindeer around the world? Mother Christmas would be a sign of greater sexual equality." - *The Washington Post*

## THE Christian Challenge

A MONTHLY PUBLICATION OF  
THE FOUNDATION FOR CHRISTIAN THEOLOGY

1215 Independence Ave. S.E., Washington, D.C. 20003

Address Correction Requested

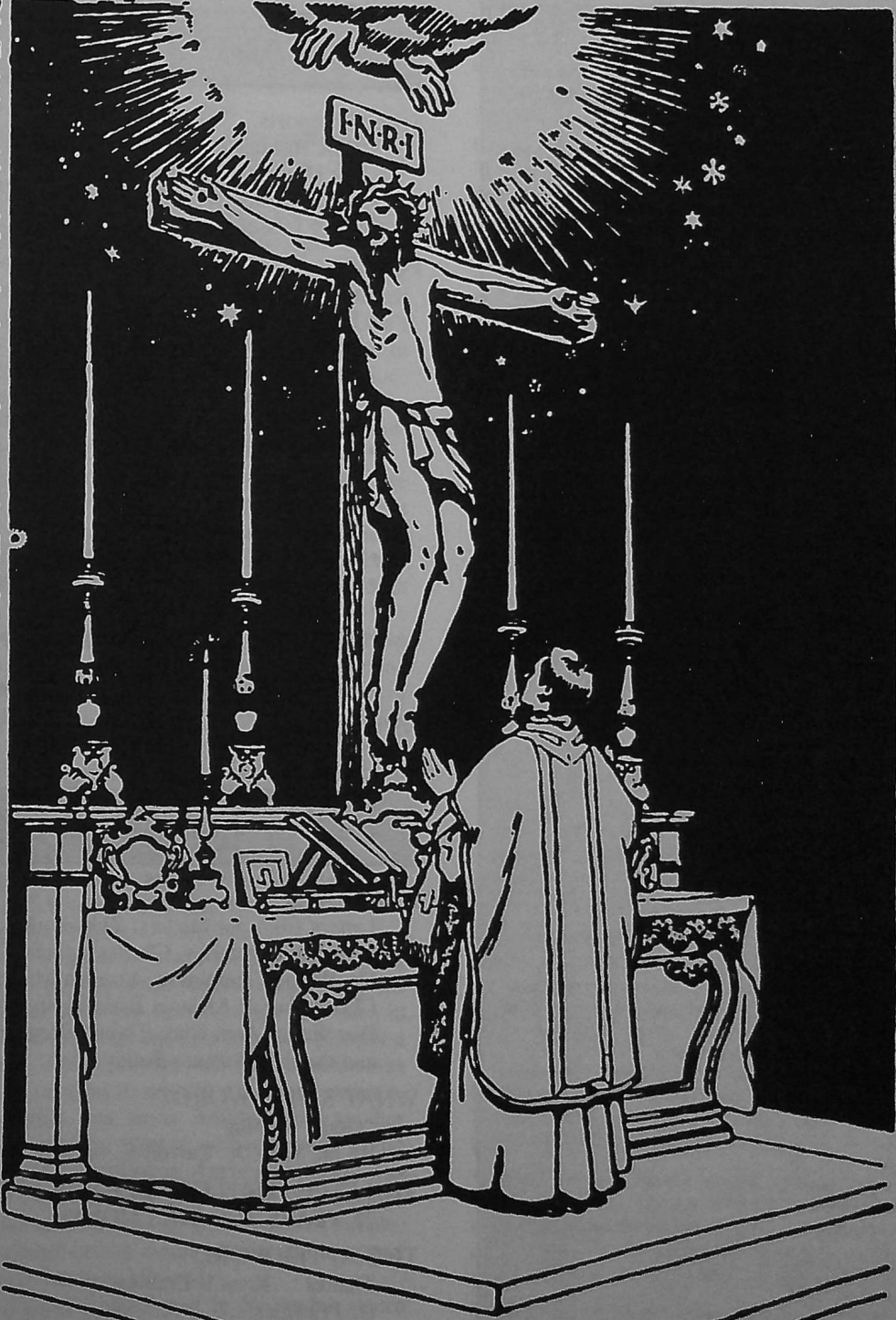


MARCH 1992

NON PROFIT ORGANIZATION  
U.S. POSTAGE PERMIT NO. 2  
AUSTIN, TEXAS

LOOK, FATHER, LOOK ON HIS ANOINTED FACE

OUR PRAYER IS LANGUID & OUR FAITH IS DIM: FOR 'TWEEN OUR SINS & THEIR REWARD



ONLY LOOK ON US & FOUND HIM: BEK NOT OUR MISUSINGS: THY GRACE

WE SET THE PASSION OF THY SON OUR LORD

# Christian Challenge

The magazine is sponsored by THE FOUNDATION FOR CHRISTIAN THEOLOGY and is published nine times each year. Copyright notices in this publication are not necessarily those of the editors or directors of THE FOUNDATION FOR CHRISTIAN THEOLOGY, but of the supporters of this magazine. THE CHRISTIAN CHALLENGE was first published in January, 1962, by Dorothy A. Fisher, founding editor.

## THE MISSION OF THE FOUNDATION FOR CHRISTIAN THEOLOGY

- To defend the Christian Faith as embodied in traditional Anglicanism, defined in Holy Scripture, and enshrined in the Historic Book of Common Prayer
- To work for the unity of the Church under Christ, based on sound doctrine and discipline, as exemplified by the Chicago-Lambeth Quadrilateral of 1886-88
- To resist false teaching within the Church
- To restore the Church to her primary mission of proclaiming the Gospel

Copyright © 1992

### SUBSCRIPTIONS

A basic annual subscription of \$20 in U.S. dollars, \$25 for Canadian readers and \$30 elsewhere. Payment by money order or check is preferred. Send all subscription orders to THE CHRISTIAN CHALLENGE, Attn: Circulation, 1000 North 17th Street, Suite 200, Minneapolis, MN 55412.

1992

Subscriptions and circulation information for the magazine is available at the following website:

Subscriptions and circulation information for the magazine is available at the following website:

Subscriptions and circulation information for the magazine is available at the following website:

Subscriptions and circulation information for the magazine is available at the following website:

Subscriptions and circulation information for the magazine is available at the following website:

Subscriptions and circulation information for the magazine is available at the following website:

## IN THIS ISSUE

Volume 2000  
No. 2  
March 1992

### FEATURES

#### WHEN NICE PEOPLE DO BAD THEOLOGY

By Kenneth E. Hunter

### NEWS AND REVIEWS

#### Special Reports:

- ESA Bishops Issue Clarifying Statement On Missionary Diocese . . . . . 10
- ACC Breaks Old Ties, Makes New Ones, After Losses To ACA . . . . . 14

#### FOCUS

This issue's stories:

- First Round Of Irregular Female Ordinations Averted In Australia: Another Looms
- New Proposal For Coexistence On Women Priests In C Of E Non-starter
- C Of E Bishops Negative On Actively Homosexual Clergy
- Vatican Ecumenical Response Surprises Anglicans
- C Of E In "Liturgical Anarchy"?
- Pennsylvania Church Leaves ECUSA
- Catholics Invoke "Hate" Law
- Walte, ECUSA, Deny Iran-gate Role
- Lutherans Join Sex Debate
- More Orthodox Consider NCC Suspension . . . . . 19

#### NEWSCLIPS . . . . . 27

### COLUMNS AND DEPARTMENTS

#### BACKTALK

- Letters from our readers: This month, letters from the Rev. Charles Lynch, Dr. Wallace Tomlinson, Virginia Main, Christopher & Melanie Baskind, the Rt. Rev. Edgar Alan Nute, Thomas Segnary, and the Rev. Richard Smith . . . . . 5

#### WHAT'S THE WORD?

- "Godly Waiting"  
By the Ven. Dr. Carroll E. Simcox . . . . . 9

#### THE CHRISTIAN CHALLENGE—25 YEARS AGO THIS MONTH . . . . . 5

#### THE AFTERWORD

- Thanks . . . Keep It Coming . . . . . 33  
Of Priorities . . . . . 34

#### CHURCH DIRECTORY . . . . . 34

# Backtalk

## Letters From Our Readers

### EPISCOPAL SYNOD

The Episcopal Synod of America (ESA) met late in 1991 to establish a plan of action whereby traditional Episcopalians might have the opportunity of fellowship with one another, mutual support and pastoral oversight by a Bishop who believes the Bible, the Creeds, and holds fast to the Sacraments and Apostolic Ministry as administered by Christ.

Throughout Christian history there have been multiple opinions about *variables* (e.g. incense, vestments, candles, etc.) and that has not been destructive. But the Church has always been called upon to *agree* about the basics. The reason we are experiencing so much pain and contention in the Episcopal Church (ECUSA) today is the fact that *we no longer agree about the essentials*. There are now two religions in ECUSA: one which continues to accept Scripture as the authentic record of God's self-revelation; and a new sectarian religion which claims to have discovered new forms and new ways as God's revelation. At stake are basic, vital issues: the *givenness* of the Sacred Ministry, a Biblical view of sexual morality, the truth of God's Nature revealed as Father, Son and Holy Ghost.

The Episcopal House of Bishops in 1989 stated that there are two *recognized* views within the Church regarding "women's ordination" and that both deserved respect, pending a time of resolution. Many hoped that ESA and the sectarian-minded and entrenched establishment could continue peaceably to co-exist in one body.

That has not happened. Rather, orthodox Episcopalians have found themselves increasingly under pressure, with clergy and prospective seminarians who cannot accept the ordination of women being steadily shut out of positions in ECUSA while standing committees and the House of Bishops' sectarian majority retain a rigid and hostile posture. Clergy and laity have been harassed for not being able in conscience to participate in sacramental worship led by female priests. It is important to remember that 86 percent of the Anglican Communion holds to the Traditional Faith and refuses to accept the "ordination of women," and that ECUSA is now in a state of "impaired communion" with the Anglican family of churches.

Since the House of Bishops recognized the ESA position as legitimate, the ESA bishops have asked the presiding bishop for redress from the persecutions loyal Episcopalians now face in their own church. But no relief has been permitted: a plea for a Tenth Province within ECUSA for traditional Episcopalians was rejected; the subsequent promise to appoint a balanced committee to work for resolution was never fulfilled; and another attempt to ensure that parishes treated with contempt could receive pastoral oversight by orthodox Anglican bishops was defeated last summer by General Convention. The ESA bishops have tried every canonical avenue to see how scattered people, congregations, and isolated priests could receive ministry and encouragement. Nothing has been allowed.

When the ESA Synodical Council met in November, there were only two options for the ESA: either give in to sectarian-

ism or provide a way for isolated congregations and clergy who had left ECUSA or were about to, to be drawn together in a "missionary diocese" outside the present canonical provisions of ECUSA, but not separate from ECUSA.

The hysterical reaction of the presiding bishop and the official church press to this attempt to stave off schism has been notable.

The same people who thought *nothing* about fracturing the Anglican Communion, violating the Prayer Book, and breaking the Constitution and Canons of ECUSA in order to force the "ordination of women" on the unwilling American Church accuse the ESA of taking ECUSA to the "brink of schism." The fact that 32 dioceses not affiliated with the ESA have drastically reduced their giving to the national church is a clue to the depth of disagreement felt by the grass-roots with the radical sectarian policies of the presiding bishop and his top-level supporters. It is reported that one non-ESA bishop flies the Episcopal flag in the "distress" position at the diocesan office.

Something is very wrong with ECUSA but the fault does not lie with the ESA.

Some have reservations about the missionary diocese, because it seems vague. It has undoubted merit, but it is unclear how it will be implemented and integrated into the canonical structure of ECUSA. But given the several past assaults on ECUSA's governing documents by our persecutors in order to achieve their own goals, it would seem that *with any real determination* the missionary diocese could be and should be accorded firm canonical standing...

Besides, if the ECUSA hierarchs are so sure their beliefs are right and will prevail, what have they got to lose?

*The Rev. Charles Lynch  
Church of the Resurrection  
6490 Clarkston Road  
Clarkston, Michigan 48346*

### HOMOSEXUALITY CONGENITAL?

In his letter to Backtalk in the January/February issue, Mr. Edwin Johnson states "Since 1983 scientific evidence prompted the American Psychiatric Association to cease regarding homosexuality as an illness but to regard it instead as congenital." That statement is absolutely false.

From 1981 to the present I have served as the elected Deputy Representative from Louisiana to the Assembly of the American Psychiatric Association. In 1980-81 I was the President of the Louisiana District Branch of the A.P.A. and am quite familiar with the matter to which Mr. Johnson refers. From the late 1960s on, the A.P.A. had been under increasing pressure by gay rights activists to remove homosexuality from the **Diagnostic and Statistical Manual**. Under the banner of "Stop it you're making us sick" the pressure became quite intense and ultimately had a telling effect. But, as I recall those years there was little in the way of "scientific evidence" offered one way or

another other than the psychoanalysts (whether psychoanalytic evidence can be equated with scientific evidence in the usual sense is debatable) holding rather firm to the thesis that it was a character disorder. The matter ultimately was resolved by a vote passing a resolution to delete homosexuality from the manual. This led to an article in the *A.M.A. News* with the whimsical headline, "Presto, They're Cured."

I haven't a clue what Mr. Johnson means when he writes that the A.P.A. decided to regard homosexuality as "congenital." I am familiar with a variety of theories regarding the genesis of homosexual behaviors but the thesis that it is "congenital" has appeared nowhere.

Wallace K. Tomlinson, M.D., F.A.P.A.  
Associate Dean for Student Affairs  
Professor, Dept. of Psychiatry and Neurology  
Tulane University Medical Center  
New Orleans, Louisiana 70112

*There was that recent study which added to some earlier data that suggested there might be a biological (perhaps congenital) basis for homosexuality, but even the head of the study agrees the results are far from conclusive; too many questions still remain about the notion. From observation we suspect it might be possible to have an inborn proclivity or vulnerability (but probably not a determinative one) to homosexuality, just as alcoholism seems to run in some families, but whether or not it manifests itself may ultimately depend on a person's later choices or conducive circumstances. After all, all of us seem to have temptations which are more "natural" to us than others, but it is ultimately up to us whether we will allow them a free hand or will cooperate with God in disciplining them and transforming ourselves. Just another theory, among many, from a student of human nature! - Editor*

## MORE ON ACA, ACC

### "Impaled"

The Anglican Catholic Church's (ACC) Archbishop Lewis is impaled on his own barbed words through your (January/February) reporting of direct quotations from Lewis' letter to Continuing bishops in Canada and Australia.

As an alternate delegate to the Deerfield Beach [Florida] meeting [from which the uniting Continuing Church, the Anglican Church of America (ACA), emerged], I heard the words "penitence, charity and humility," which you so clearly presented in November and December articles covering the events. The spirit of reconciliation so evident in the meetings was in sharp contrast to the accusation of invasion of territory and other legalisms represented in the ACC side of the correspondence.

It is my ardent prayer that the foundations laid in October may be a firm and stable base for true and total unity among all continuing Anglicans, that we may proclaim the Lord's gospel with a clarion voice.

Virginia S. Main  
306 N.E. 1st Ave. #105  
Boynton Beach, Florida 33435

### "Newfangled"

One of the nice things about the advent of the newfangled Anglican Church of America is that we no longer have to read as much about what is wrong with the Episcopal Church USA. Such grouching is now generally reserved for the ACC.

Many of us who have chosen to remain a part of the Body of

Christ manifest in the Anglican Catholic Church have no doubt the ACA will indeed show itself to be the One True successor ECUSA.

Christopher and Melanie Baskin  
236 Dutton Avenue  
Laurel, Mississippi 3944

## "Spectacle"

The spectacle, reported in *THE CHRISTIAN CHALLENGE's* December issue, of a minority portion of continuing Anglicans going off by themselves and acting in violation of Anglican theology, liturgy, and tradition was a sorry one that besmirches all of us. That is what happened in the farcical *sub conditione* ordinations in the Deerfield Beach launching of the ACA; and it constituted a far-reaching adoption of one of the characteristic and identifying practices of the Old Catholic *episcopoi vagantes*.

Ordination is essentially God's action, not man's: God's action through human agents. An individual is either a bishop, priest, or deacon, or he is not; there is not inbetween or partial ordination. But the ACA's conditional ordinations, as they insist they were, have lowered ordination to an essentially human action. To undertake conditional ordination in order to "correct any imperfection," to "remedy defects," or to "make complete anything which human frailty had left incomplete" impugns God's ability to have acted perfectly and completely in the first instance, and it is an entirely new departure in Anglican ordination theology. Again, it turns ordination into a man-centered act, one that was characterized by Bishop Mercer as an act of penitence, charity, humility and unity! Continuing Anglicanism needs restatements and reaffirmations of truly catholic theology, not fuzzy rationalizations that result in an impaired episcopacy (*et al*) that rivals the impaired ministry that ECUSA has chosen.

Contrary to the claim made that the ordination services were in accord with the 1928 Prayer Book, the latter's Ordinal not only does not include a *sub conditione* form of any sort, but the wording of the services repeatedly and consistently presuppose ordination *an initio* [sic] and that the candidates for each order are not already in that order. The Prayer Book's only provision of a conditional rite is in connection with Holy Baptism, and that is neither a precedent for conditional ordination nor an analogic basis for it. It entered the 1549 Prayer Book from the Sarum rite, and its provision there was necessitated by reason of real doubt and ignorance as to the fact of possible prior baptisms. It was not a question of a known but possibly irregular act. In the case of the ACA's conditional ordinations however, there was certainly no doubt as to the facts of the prior ordinations, only their possible irregularity; and the persons conditionally ordained maintained the validity of their prior ordinations. What was done, despite the credentials of the ordainers, was not Anglican but Old Catholic of the most irresponsible sort.

Tradition has traditionally been a resort of Anglicanism, and scholarship in this area has been a distinguishing mark; but it appears that the Deerfield Beach ordinations flew in the face of Tradition. While the course of sorting out this matter in the first centuries was somewhat torturous, the outcome, championed by Jerome and Augustine was clear. It is notable that Canon 68 of the Apostolic Constitutions prescribes deposition for both ordinand and ordainer in the case of a second ordination. . . unless the first had involved heresy and hence was null and void. Schismatics were not re-ordained or conditionally ordained: their orders were generally accepted, although some schismatics in entering or re-entering the canonical church underwent for-

mal reconciliation. It is plain that such as the Deerfield Beach ordinations are condemned by Tradition.

Without the sanctioning of Anglican theology, liturgy, and Tradition the ordinations in question do not have a leg to stand on. At the worst they are sacrilegious and at the best they are Old Catholic. Continuing Anglicanism had been already too much affected by Old Catholicism, it did not need more. It did not need crippled credentials such as the ACA hierarchy and a goodly portion of its clergy now have. This could have been avoided if the hierarchy of the pre-existing AEC and ACC had resigned in favor of completely new elections and consecrations. Perhaps this still could be a solution.

*(The Rt. Rev.) Edgar Alan Nutt  
Suffragan Bishop of the East,  
United Episcopal Church of America  
P.O. Box 313  
Charlestown, NH 03603*

*We are sure your letter will raise several questions in the minds of readers; here are some for starters: You speak of the Church's tradition in re second ordinations and schismatics (referring we presume to those who hold a heretical faith), neither of which were involved in the instant case; so what then is the remedy for "possibly irregular" ordinations? Were conditional ordinations done in the Church's past—along with suggestions by some ACC bishops that such would likely be needed in the case of AEC clergy—wrong, with one reason being that the prayer book makes no provision for such rites? What happens if one or more of those conditionally consecrated at Deerfield, having "resigned in favor of... new elections and consecrations..." in accordance with your final suggestion are again re-elected? Are you also saying that Old Catholic orders, traditionally recognized as valid by Anglicans, are now to be regarded as invalid? - Editor*

### "Foolish"

Judging from the letter of non-subscriber Charles E. Morris, the ACC Missionary Diocese of the Great Plains grows faster in Florida than it does in the Missouri valley. If St. James, Kansas City, MO, really has 100 members then the Missionary Diocese might just possibly have 140 souls. Time will tell if that is truly viable.

Of the 23 bishops listed in the 1991 *Anglican Catholic Parish Directory*, 14, or over 60 percent, are now either bishops of the Anglican Church of America (Falk, Connors, Boynton, Wilkes, Chamberlain, Rodriguez-Molina) or bishops of churches in communion with the ACA (Haley, Mercer, Crawley, Woolcock, Masih, Ranganadhan, John Prakash, Samuel Prakash). If the ACC bishops break communion with the last eight they will completely isolate themselves. If they don't, they will look awfully foolish after all the wild charges and threats their new Archbishop has made.

*Thomas Regnary  
8101 W. 64 St.  
Merriam, Kansas 66202*

### Accurate

Thank you and God bless the great work you are doing. As one who was there, the reporting on the Deerfield Synod was most accurate.

*The Rev. Richard Smith  
Ft. Pierce, Florida 34951*

## The Christian Challenge— 25 Years Ago This Month

*NOTE TO READERS: Due to space constraints, we were not able to bring you this regular column in the last issue. We begin here with the missed installments, followed by the portion covering March, 1967.*

"Inanities are the order of the day whenever the National Council [of Churches] convenes.

"It shares the predilection of the World Council of Churches that Communists and communism are good and respectable, and that free men fighting in a just cause are contemptible."

So said an editorial in the *Chicago Tribune* as quoted in the January, 1967, issue of *THE CHRISTIAN CHALLENGE*.

The statements referred to a gathering of some 2,500 delegates to the Triennial General Assembly of the NCC, held in Miami in December, 1966. Some had approached the meeting with optimism due to some signs of more balanced thinking within the national ecumenical organization.

Constructive actions appeared early in the General Assembly meeting when the Rev. G. Merrill Lenox, executive director of the Detroit Council of Churches, challenged the NCC to be "as active in maintaining traditional standards of sex and morality as it has been in working for social justice." Lenox charged that the Council had failed to voice its concern on issues of public and private morality as persistently as it had on other matters, and declared that many clergy were expecting the NCC to lead in the battle against depraved standards of sex, pornographic literature and other indecent forms of "entertainment," and the growth of organized gambling. Lenox called for an official report on morality to be prepared, and the motion passed.

But in the end the NCC continued its tradition of "pontificating" on political and secular issues on which individual members of its constituent churches were divided, said the magazine.

### Pike: Unsilenced

"Wholly unchastened."

That is how the former Bishop of California, Dr. James Pike—who remained an Episcopal bishop though he had departed his see—was described by *The Washington Post* just six months after he was firmly and publicly censured by the Episcopal House of Bishops.

"The Fathers-in-God had hoped that their strongly-worded resolution would avoid the anguish of a heresy trial and might convince [Pike] of the wisdom of silence," wrote the March, 1967, *CHRISTIAN CHALLENGE*.

"This hope, of course, disappeared as rapidly as water on a hot griddle when the bishop rose to his feet [at the bishops' meeting in Wheeling, West Virginia, in October, 1966] and invoked the privilege provided by Section Four of Canon 56 and demanded an investiga-

*Continued on Page 18*

barely know they were Christians at all." They are genial, well-mannered, good at blending into their surroundings. They are decent and nice people.

Niceness has a bad reputation these days, probably worse than it deserves. It can't shake the Wimp Factor reputation. But other things being equal, it beats abrasiveness. Yet nice as Nice is, there are problems with making theological judgments justified primarily by Niceness, which is what some very prominent leaders in the Episcopal Church are doing.

## When Nice People Do Bad Theology

After all the complicated diagnoses given for the failing health of the Episcopal Church, **Kenneth E. Hunter** identifies the real ailment at last: terminal *Niceness*.

Walker Percy already said it, but that was as a good-natured joshing, a passing joke. Now it's hit the pages of the *Street Journal*; everybody's in on it. The November 29, 1990 *Journal* reports a national survey conducted by the University of Wisconsin's Center of Demography on religious affiliations and attitudes on family issues such as bearing children out of wedlock, extramarital sex for teenagers and adults, infidelity, and divorce. People with no religious affiliation have the most consistently liberal attitudes on these issues; fundamentalists and Mormons have the most contrastingly conservative views. Which religious group is the most like the nonreligious? I guessed it: Being an Episcopalian is like having no religion

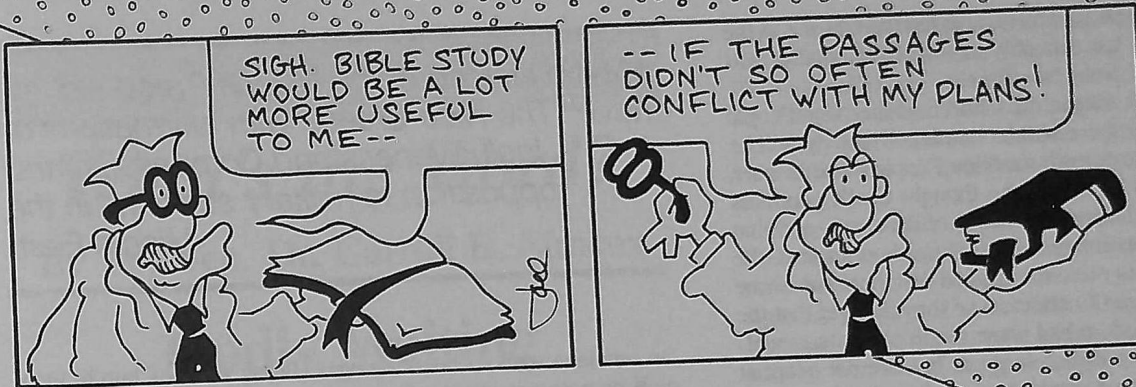
Walker Percy's novel *The Second Coming*, the nonbelieving protagonist Will Barrett wonders why Christians who supposedly do the Good News are always such Bad News to be around, annoying to the sensibilities of their decent and unbelieving neighbors. This is the case, he muses, whether they are Alabama Baptists or Boston Catholics. He knows only one exception to this rule, namely the Episcopalians, since "you would

which religious group did the national survey show is most like the nonreligious? I guessed it: Being an Episcopalian is like having no religion at all. They are decent and nice people. The problem is that when theological judgments are made primarily by Niceness, which is what some very prominent leaders in the Episcopal Church are doing.

The Bishop of Los Angeles, Fred Borsch, is a genuinely Nice Person. He is a scholar, having taught the New Testament at more than one seminary, and one of the recurring themes of his episcopacy is the need for teaching historical-critical methods of Bible study right in the parishes of his diocese. Never mind that even most seminary-educated clergy cannot really *perform* such critical studies, but rather merely learn to parrot whichever academic is currently spouting the most shocking challenge to orthodoxy. And never mind that some academics are declaring bluntly that "the historical-critical method is bankrupt." The bishop is an academic. But he is primarily a Nice Person, eschewing miters and ceremonial pomp whenever possible, and insisting that his clergy address him as just plain old "Fred." Jacobin manners are his style.

As a confirmed Nice Person, Just Plain Old Fred thinks the Church should bless "committed, long-term same-sex unions." So he told the press, and the clergy of his diocese, just a few days before the Diocese of Los Angeles convened in Riverside, California at the end of November 1990. (And so he later told last summer's Episcopal General Convention in Phoenix, which, with typical Anglican sleight of hand, managed to open the door to gay ordinations and unions without *officially* permitting them. - Editor) This notice seemed to be in response to the public announcement by the Rev. George Regas, rector of the largest Episcopal parish in the diocese, that he was determined to bless such unions with or without the approval of the Church at large. George Regas, too, is a very Nice Person, who will not allow repressive dogmas, or dusty traditions, or literalist readings of the Bible to stand in the way of his heartfelt Niceness, which is where he discerns the Voice of God calling him to extend a priestly blessing to homosexuals currently suffering the pain of being denied that sanction. They want the blessing. The heart of the Nice Person wants to give it. Deep calls to deep, and the request will apparently not be denied.

There was a great furor among clergy and laity of the diocese before the [diocesan] convention. A proposal for "upholding and celebrating" (not "blessing," mind you, although the distinction is very fine) same-sex unions was defeated, being approved by clergy delegates but failing to get the required approval of the laity. The furor has not subsided. Conservative lay people are talking about shopping around for another denomination, and even some clergy wonder if they are still welcome in the Church of the Nice People. After all, the bishop in his convention address made some very pointed remarks about those who still take the Scriptures with an "elementary school literalism." There was a tone suggesting that Reactionaries whose hearts are not warmed by the Gospel of Inclusiveness for all those Outcasts hitherto alienated by Traditional Patriarchal Literalists better decide to get on the train or be left at the station.



Certainly, there were some of these reactionaries among the Episcopal clergy. During a workshop on human sexuality at the convention, a well-groomed young man wearing one earring put aside his knitting (No, I am *not* making this up) and stood to explain with trembling lips his desire to break through society's stereotypes of the homosexual by receiving the Church's blessing on his commitment to spend the rest of his life with his Special Person. One priest ventured to this young man the question of precisely what such a blessing would really be, since the priest understood a priestly blessing to derive any value it had from the assurance that it was an accurate indicator of God's blessing. Apart from such assurance, he wondered, what possible value could there be in the nice ritual words of a cleric?

Plainly, this was a coldly intellectual objection in the face of such emotional distress. Plainly, the conservative priest, however gently he dealt with the young man, lacked that New Heart which God seems to have put into Nice Persons, the possession of which dispenses them from the tedious and constraining need to validate their actions against the demands of revelation in scripture and in the precedents of tradition *before* submitting them to the fashionable social scientists who represent the priesthood of Reason in our time. In short, however kindly and well-mannered he might be, that conservative priest was not a Nice Person in the sense that the bishop and George Regas and those who agree with them are Nice Persons. Judging by the votes, many of us among the clergy are not Nice Persons, although we are in the minority.

Thank God the laity are not as Nice as we are.

Among those of us who are Not Nice, there is troublesome concern over how we are to discern God's will. Not God's will, mind you, strictly as it regards homosexuals, but across the board. For this has always been a somewhat messy business. Taking the measure of the scriptural witness in any given issue is sometimes tricky. Often we are asking questions the Bible may not have intended to address, so there is the danger of taking a text out of its context. If this means falsifying its intended meaning, there is the danger of taking God's name vainly to support our own prejudices. A dose of fear and trembling is a minimal safeguard. And sane humility requires we check our own perceptions against those of the faithful departed who have gone before us. After all, did Jesus not promise never to abandon his Church even in the face of Hell itself? Surely our spiritual ancestors have as valid a confidence of the Spirit's inspiration as we have. But this does not solve all problems; traditions are not monolithic. They are as complex as Scripture. And our ancestors were working in their times, different from our own, and it is as easy to take them out of their context as it is to misuse Scripture. Granting all

this, the Not Nice among us must still say on some issues, such as that of blessing homosexual unions, that we can find *no* convincing precedents for it, *no* indications that God has ever even hinted at his approval of such relationships, or that He has had a recent change of heart. We are not sure He reads those fashionable social scientists, or even that he listens to George Regas' sermons urging the blessing of gay unions.

To the Nice Priests, we would have to say (honestly if not Nicely) that any such blessings would be counterfeits. They could be liturgically tasteful (as befits an Episcopalian rite). They could look like, and sound like, and have all the outward signs of the sacramental blessings of the Church. But, for all the outward signs there will be no reason to trust that they convey any inward and spiritual grace. Like "funny money," they will lack the one thing needful. Counterfeit money, however skillfully crafted, lacks the authorization of the U.S. Treasury. Counterfeit blessings lack the authorization of the Author.

Now, Nice People, be they laity or priests or bishops, felt that this authorization is present in their Nice hearts, in their sense of compassion. Not-So-Nice conservatives like myself can only wonder when this mode of revelation became the norm, and why we were left out of its benefits. It seems clearly to have been a fairly recent revolution, since the Nice Person's personal revelation-via-compassion supersedes not only Scripture, from which it can pick and choose the gold of Niceness amidst the dross of Patriarchal Oppression, but also the traditions. We now stand in judgment on our traditions. Overturning them in favor of the alleged victims of tradition seems to be the contemporary mission of the Nice People. Heterosexuals have oppressed homosexuals, runs the argument; therefore bless the homosexuals, and if the straights don't like it, they can leave. If such pretensions look like *hubris* to the Not Nice traditionalists, well, what can you expect of the unregenerate? If they go out from us

---

*The Not Nice among us lack that New Heart which God seems to have put into Nice Persons, the possession of which dispenses them from the tedious and constraining need to validate their actions against the demands of revelation in scripture and the precedents of tradition . . .*

---



(as over a million Episcopalians last two decades), then we can only say wistfully that it was because they were never truly one of us.

It is a mistake to think that in the Church of the Nice People there will be no outcasts; there will be outcasts, but they will be a different set than those for whom Nice People's hearts burn with compassion. It will be those who thought God's goodness had some relation to traditional standards of decency—and that the relationship was not antagonistic. They thought that the proclamation that God was merciful implied that there was some real sin for Him to be merciful about. And they thought that the invitation to join the Kingdom had some requirement to repent. Of course, most of these people, clergy or lay, are not adept at the kind of historical-critical method of reading the Scriptures that Bishop Borsch wants to see taught at the parish level. With such methods, they would be able to discard the troublesome, awesome (and dare we say "judgmental") Holiness of God while retaining the sentimental coziness of "God is love" minus any hint that this substantially differs in meaning from the statement "God is Nice."

Nor will Neanderthal theologians be the only ones excluded. I think of a young parishioner I visited in the hospital, where she is recovering from a hysterectomy. She is a devoted Christian. Having never been married, she has remained chaste over the years. She still hopes for marriage, but she has lost the long-cherished hope of bearing children. Loss is a common experience, but she could bear this one more easily were leaders of her church not making statements that imply that chastity is not the norm. "Every human being has a God-given right to sexual love and intimacy," George Regas revealed in a widely circulated sermon. Regas meant to "affirm" the homosexual's right to unions blessed by the Church.

But what does this say to the women and men who sought to live chastely in obedience to God's will? It says they are fools. It says the young woman's loss cannot be considered part of her cross, borne with some joy for the sake of her Lord. It says that her childlessness is the unfortunate result of her "elementary school literalism." If only she had learned historical-critical methods of Bible scholarship, it might have turned out differently. She might have sought an anonymous liaison, or numerous encounters, exercising her God-given rights to sexual intimacy. She might have emulated the woman priest who was artificially inseminated with the sperm from several friends, and who perhaps afterwards blessed herself in the name of Christ. When we all learn to selectively set aside Scripture and tradition in favor of listening to the revelation of our own Nice hearts, things will indeed be different.

When this happens, it will be a New Church. Some things will have to go, of course. As Lenin observed, you can't make

ins... the Nicene Creed we will have "The Nice Creed," with affirmations of Inclusiveness and Compassion and opposition to military solutions in the Middle East.

an omelette without breaking eggs. Being a New Church, there will be no point in repeating weekly the Nicene Creed, affirming that we believe "in one, holy, catholic, and apostolic Church" when we believe in no such thing. (The Church instructed by the Apostles is hardly the same church that presumes to give correction to the Apostles.) Maybe we will have "The Nice Creed" in its place, with affirmations of Inclusiveness and Compassion and opposition to military solutions in the Middle East. Maybe we will simply take the editorial page of the *New York Times*, reciting it liturgically and ending it with an "Amen."

But perhaps the most important change will be the loss of our ability, as a church, to offer a significant alternative to the values and viewpoints available in the world. When the Not Nice hearts and minds, informed by revelation and tradition and history, have departed, who will uphold a vision that transcends the liberalism and ideologies of the contemporary world? It seems unlikely that the Church of Nice People will have much to offer but bromides phrased in quaintly religious-sounding language. Maybe the only Episcopalians left will be those who like the idea of living as though they had no religion at all. They will be Nice. Or, in Eliot's phrase, they will be "a decent, godless people." ■



This article is reprinted by permission from the April, 1991, issue of *First Things*, a monthly journal published by the Institute on Religion and Public Life in New York City.

Kenneth E. Hunter is a priest at St. James Episcopal Church in Newport Beach, California.

# What's the Word?

By The Ven. Dr. Carroll E. Simcox

## Godly Waiting

I am writing this some weeks before you'll be reading it, with the Feast of the Presentation of Christ in the Temple (February 2) just coming up. The holy gospel for that feast is *Luke 11:22-40*, which now please read.

The significance of this feast for Christians is like that of the Circumcision of Christ (January 1): both declare the mystery of Christ's becoming subject to the Law of Moses in His mission of salvation to the world. It is one of God's mysteries which we simply accept as fitting in His sight and therefore necessary to that mission. A man who evidently didn't like Jews very much wrote this complaint:

*How odd  
Of God  
To choose  
The Jews.*

And then somebody penned this fitting reply:

*But not so odd  
As those who choose  
A Jewish God,  
But spurn the Jews.*

Under the old dispensation a mother after childbirth had to undergo a period of ritual purification (not moral), then present the child to God with suitable sacrifice in the Temple. Joseph and Mary were good Jews and did what was prescribed. While in the course of doing so they met two saintly Jews in the Temple, old Simeon and Anna the prophetess, and what happened then you know if you have read Luke's account of it.

Each of these two devout souls instantly recognizes Mary's baby as the long awaited Bringer of salvation, come to set His people free. You may wonder: Why they? And for that matter, why He—this baby in particular, physically indistinguishable from any other mother's baby? We are all mature enough, I trust, not to suppose that Jesus was born with a halo or anything of that sort. It's another of God's mysteries, and He'll open it all up to us when we're ready, not before; so there's no use racking our brains over it.

Both Simeon and Anna had just one reason for living: to see Christ when He would appear. Their kind of waiting, their "hanging in there" as we say in what seemed an utterly Godforsaken world, merits our special reverent attention.

We all love Simeon's *Nunc dimittis*, his joyful thanksgiving as he looks down into the face of the Child then looks upward toward heaven and cries: "Lord, now you let me depart in peace, just as you have promised; for these old eyes have now seen Your salvation which You have prepared for Your whole world: A Light to give light to the benighted peoples of earth and to be the crowning glory of Your chosen people Israel."

The immortal picture of this scene has not to my knowledge ever been painted. Perhaps it can't be. If I could paint it, I

would try to picture the bambino as an ordinary baby gazing up in fascination at Simeon's beard and reaching up to grasp it. That would be easy enough—if I could paint. But I would want to put into Simeon's eyes a glow that would express an unearthly and inevitable rapture—again, if I could. But it may be that nobody has ever had either the paint or the genius to put it on canvas.

Why, I wonder, do we have St. John Baptist among the Church's canonical saints but not Sts. Anna and Simeon? All three belong to the old dispensation yet all recognize Christ and signalize His arrival in our flesh. They all teach us that our willingness to wait for Christ's salvation is the test of our faith and trust in Him and of our love for Him. In our own ways and our own circumstances we must pray for the grace of godly waiting in which they abounded. In the course of waiting for our Lord to

---

**Our willingness to wait for Christ's salvation  
is the test of our faith and trust in Him and  
of our love for Him.**

---

come to our deliverance from whatever binds and afflicts us we may suffer much and our souls may cry "How long, O Lord, must we wait?" Simeon and Anna waited long and painfully, but they so trusted Him whom yet unseen they loved that when He came to them as a baby they instantly knew Him.

I love every line that Frederick William Faber ever wrote, and now these words of his come to my mind: "We must wait for God, long, meekly, in the wind and wet, in the thunder and lightning, in the cold and the dark. Wait, and He will come. He never comes to those who do not wait."

In a recent daily meditation in *Forward—Day by Day* the writer recalls a friend named Jeri of whom he says: "She died after battling cancer of the pancreas far longer than her doctors thought possible. One day she took my hand and said one of the most faith-filled things these ears of mine have ever heard. 'This cancer may kill me,' she said, 'but I'm going to die healed.'"

Blessed Simeon, Anna, Frederick and Jeri, ask your Saviour and ours to pour into our hearts an abundance of that grace by which you waited for Him who ever comes with healing in His wings to those who never cease to wait.

### PALM CROSSES

6 1/2" x 5"

\$25 per 100

Free postage

Send requests to:

THE ORDER OF SAINT ANDREW  
2 Creighton Lane  
Scarborough, NY 10510

# ESA Bishops Issue Clarifying Statement On Missionary Diocese

*Established As Last Resort By Synod, Shunned By ECUSA, New Diocese Remains Hot Potato*

Commentary Report  
By The Editor

In a move intended to quell confusion and criticism—among church officials as well as some of their own leaders and members—bishops of the Episcopal Synod of America (ESA) have issued a clarifying statement reaffirming their support for the ESA's new non-geographic missionary diocese for traditionalists and further explaining its purpose.

In a January 17 document (printed in full in this section) restating commitment to the ESA Action Plan adopted last November in Fresno, California, bishops representing the 20,000-member Synod reiterated the call for its constituency to remain in the Episcopal Church (ECUSA) if possible, but also said the non-geographic Missionary Diocese of the Americas (MDA) is necessary to serve and hold within the Anglican Communion those who have already left ECUSA or who find it impossible to continue under any circumstances. A Synod release said the missionary diocese, separate but intended as an ECUSA adjunct, "creates a shelter for traditionalists alienated by liberal dominance of the Episcopal Church."

The bishops said the Action Plan is meant to "enhance a mission of the Church, not to fragment it." Far from being schismatic in nature or intent—as church leaders and even some ESA members have viewed it—"the missionary diocese is a vehicle for [alienated traditionalists] to their place within the Anglican Communion. ECUSA would not reject this project, but rather should assist us in development." They said they find the diocese is also being used as a potential entry point for formerly unaffiliated evangelical and charismatic parishes now showing interest in connection to the historic Church.

While they believe the Anglican Communion embraces Catholic Faith, ESA bishops said that "for us it remains the highest and best way to live out that Faith. Because of our conviction we believe that the Synod Action Plan is being pursued in spite of the pains, anomalies and ambiguities which frustrate us all."

Fort Worth Bishop Clarence Pope, ESA president, has written all bishops of the church regarding the necessity of forming the missionary diocese, citing "manifestation of the breakdown in the authority of holy scripture and tradition."

According to *The Living Church*, Pope said last year's General Convention was the final blow. "The frustration of years of rejection coupled with the refusal to take a stand by the bishops or deputies resulted in the formation of ESA at Fresno, which has been given the stand-

ard predictable label of 'uncanonical and schismatic.'

"Pastoral care could hardly be called 'uncanonical' and as the missionary diocese has been established for those outside ECUSA... schism does not apply... The primary function of the missionary jurisdiction is to hold together those who have departed the Episcopal Church and have chosen not to align themselves with 'continuing' churches," Pope's statement continues.

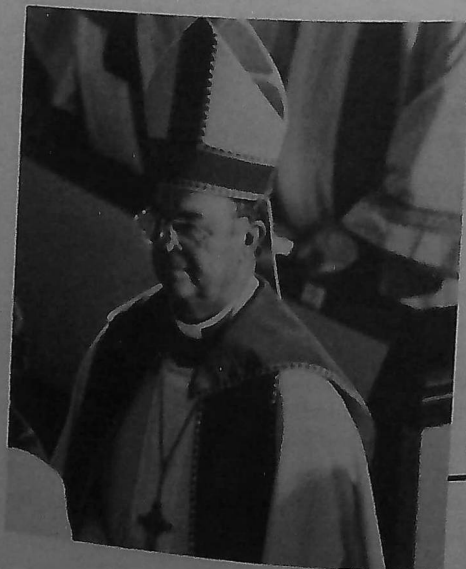
"We will maintain our witness to the historic and biblical faith within the Episcopal Church and encourage and strengthen others throughout the nation. If action is taken against us to make this impossible, then we shall take all appropriate counsel as how best to proceed," Pope said.

"No one should forget that ours is a position that is recognized, valued and practiced by the vast majority of our worldwide Anglican Communion. We have received enormous encouragement and assistance from every province except our own."

## A Surprise?

The non-geographical missionary diocese created by the ESA's Synodical Council last November to provide orthodox ministrations to those marooned in dioceses where biblical faith is hindered, is similar to the "Province X" plan earlier proposed by the Synod for inclusion within ECUSA (and rejected by church officials). It is overseen by retired Fort Worth Bishop A. Donald Davies, and may receive help from other retired ESA bishops. It seemed the only possible course left, short of a wholesale break, after the Synod's widely publicized acknowledgement that a schism consisting of two different religions (one Gospel-based and one worldly) now existed in the Episcopal Church, that the 15-year fight for within for reform had been ineffective, and that ECUSA leaders were clearly unwilling to help provide for ongoing traditionalist life.

Plainly, a different tack was needed; but even so, the missionary diocese was a moderate course of action, as it was combined with a pledge from active Synod bishops with jurisdiction to continue their ministries within ECUSA and a request that Synod adherents in sympathetic dio-



**BISHOP CLARENCE POPE** of Fort Worth, ESA President, reminded Episcopal bishops recently that the Synod's is a position still taken by the vast majority of the worldwide Anglican Communion, yet one that has been progressively disallowed in the Episcopal Church.

## STATEMENT FROM ESA BISHOPS ON THE EPISCOPAL SYNOD ACTION PLAN

Many in the Episcopal Church have offered interpretations of the Action Plan adopted by the Synodical Council in November, 1991, which misjudge our intentions. The focus of the ESA Action Plan is to enhance the mission of the Church, not to fragment it. In order to set the record straight, the Bishops of the ESA, meeting on January 17, 1992, set forth the following points:

1. We continue to encourage existing congregations who are able to hold and propagate the positions of the ESA while remaining in place in their Episcopal Church dioceses to do so. We express our gratitude and thankfulness for Episcopal Church bishops who are working to make this possible by adhering to the spirit of the House of Bishops resolution adopted in Philadelphia.

2. Where there are congregations who believe it impossible to remain in place, the Synod bishops will work with such congregations and their dioceses to improve their relationships where possible without violating the convictions of the congregation or the principles of the ESA. Such reconciliations would be facilitated by the implementation of the September, 1990, agreement by the Presiding Bishop to appoint a theological body to implement the Philadelphia resolution.

3. The missionary diocese has been formed for those who have already left the Episcopal Church or find it impossible to continue under any circumstances. Far

ceses remain where they are. ESA leaders therefore say they are not leaving ECUSA, and don't even intend for the missionary diocese to be disconnected from it unless ECUSA insists otherwise. Such a break could be averted, said ESA administrator Canon Brien Koehler to one reporter, if the church can find a way to meet the needs of its traditionalist members by accepting a program such as the missionary diocese.

Yet the ESA's new initiative nevertheless seemed to take even some of its leaders by surprise, and there were scattered complaints that the matter should have been put to a meeting of the Synod's entire legislative body, rather than decided upon by the group's Synodical Council.

A crack in top-level support within ESA appeared almost immediately, with Bishop William Wantland of Eau Claire reportedly expressing some reticence and surprise about the outcome of the Council meeting, and Bishop William Stevens of Fond du Lac definitely demurring from the MDA initiative, mainly because he saw it as a break with ECUSA and felt his mission was within the church, even though the results of such "faithfulness" would most likely come "long after our time." According to *The Living Church*, he said "the point at which I at present find myself is one which calls me to remain squarely and firmly within this often broken, confused and wandering church of ours and to suffer with it, for it and within it." (Though Stevens' name was still missing, the ESA leadership mostly resolidified in the January 17 statement, with Wantland joining all other active and some retired Synod bishops in signing the document and in actively defending the Synod's plan.)

Other ESA members initially registered widely varying reactions to the new venture, with some also balking at

from being schismatic in nature or intent, the missionary diocese is a vehicle for such people to find their place within the Anglican Communion. ECUSA should not reject this project, but rather should assist us in its development.

4. Since the announcement of the missionary diocese, we have discovered many evangelical and charismatic congregations and individuals never associated with Anglicanism who desire connection to the historic Church. These persons might not find their way to Anglicanism through ECUSA presently, but, through the missionary diocese, a unique opportunity now exists for enhancing the growth and unity of the Church.

*We believe that Christianity is apprehended in its fullest in the Catholic Faith. We further believe that the Anglican Communion embraces that Catholic Faith without addition or diminution, and that for us it remains the highest and best way to live out that Faith. Because of this conviction, we believe that the Synod Action Plan is worth pursuing in spite of the pains, anomalies, and ambiguities which frustrate us all.*

+ Stanley Atkins (retired Bishop of Eau Claire, Wisconsin)  
+ A. Donald Davies (retired Bishop of Fort Worth)  
+ Edward H. MacBurney (Quincy, Illinois)  
+ Donald J. Parsons (retired of Quincy)  
+ Clarence C. Pope, Jr. (Fort Worth)  
+ Paul Reeves (retired of Georgia)  
+ John-David Schofield (San Joaquin)  
+ William C.R. Sheridan (retired of Northern Indiana)  
+ William Wantland (Eau Claire)

anything even hinting of a partial disconnection with ECUSA despite its creeping heterodoxy, some soundly hailing the new diocese, some saying the whole concept is too difficult to make sense of or leaves a lot of unanswered questions on practical operation, that it lacks integrity, or that it does not go far enough.

Probably more common among ESA members was simple confusion and uncertainty about the practical meanings and consequences of membership in the new diocese. Said one ESA member from the Diocese of Springfield, for example, "I don't know, maybe we'll be members of both dioceses" (that is, in MDA and the local ECUSA diocese).

That the consequences of membership in MDA were judged too great right now for existing traditionalist ECUSA parishes was evident from the start. While newly-formed missions and independent parishes have begun joining MDA, most established ESA or other traditionalist parishes within otherwise liberal dioceses have resisted the idea of following suit, with some feeling it is too early to take such action, a few showing discomfort over the effect of such an action on their Anglican credentials, but most anxious to avoid potential loss of control over their church property and a drain in funds due to a legal challenge by ECUSA.

"Are we in or out?" wrote a frustrated Fr. Garrett Clanton, rector of St. John's, Quincy, Illinois and a prominent ESA cleric, seemingly summarizing the spectrum of feelings among Synod members perplexed and troubled about where the missionary diocese fits into the scheme of things. "Please don't tell us that we can have it both ways. If we are in, then under what specific circumstance, if any, would we separate? If we are out, then why are we hanging on and to what? Are we active or passive? Are we suffi-

ciently in agreement amongst ourselves to adopt any common agenda, course of action or direction?"

### Not Surprised

The man at the helm of the MDA, Bishop Davies, told *TCC* he wasn't surprised that such confusion and questions arose over the Action Plan, or that the subsequent clarifying statement was needed, because the original Fresno statement "was not clear." In his words, the active ESA bishops "are going to stay [in ECUSA]. [The MDA is an] independent, non-geographic diocese still in the Anglican Communion."

Whether (since ECUSA is to date rejecting MDA) a link to the Communion will be further solidified with a connection to another Anglican province, Papua New Guinea, as had been discussed earlier, still remains to be seen. Davies said a meeting may be held sometime in the next couple of months to pursue the matter further.

He also said he is not disturbed by reactions of established parishes toward the missionary diocese, because "our priorities are different right now. We're reaching out to independent churches, forming new ones, and dealing with the Continuing Churches. Right now, we're extremely busy."

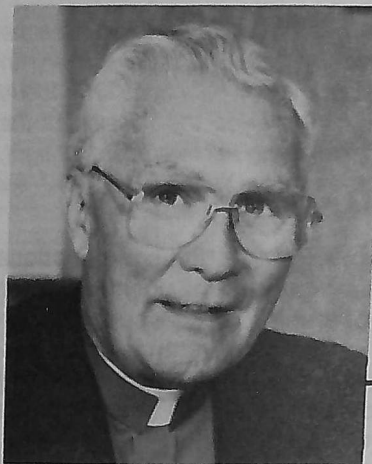
In the first couple months of MDA's existence, eight congregations, most newly-formed, have come on board, with another "26 in some stage of formation, several of which are independent [parishes]," said Davies. Among those joining new parishes in Houston and Fort Collins, Colorado, is one in Augusta, Georgia; a former Episcopal parish, Old St. Peter's, in Tacoma, Washington; and an hispanic parish in Brownsville, Texas. None are settled ECUSA parishes but involve people "who have already left the church or are planning to leave because of [the General Convention in] Phoenix." Davies added that "For every [parish] I sign up there's two or three more I put on the list." He said further development of relationships with the Continuing Churches will be pursued after the missionary diocese is more well established.

### ECUSA: More Of The Same

Meanwhile, top-level Episcopal sources continued claiming that anyone affiliating with the missionary diocese is putting themselves outside ECUSA and the Anglican Communion—with the implication being that they also thereby cease to be able to hold the Anglican faith or consider themselves Anglicans. But while on the one hand denying that MDA or those in it are a part of ECUSA, church officials have appeared eager to assume some sort of control or authority over it and them.

*Episcopal News Service* said that the first two congregations which joined MDA "appear to be in a state of canonical limbo, leading some observers to question the existence of the diocese altogether," a statement which seems to suggest that if such Anglican congregations are beyond ECUSA's canons or control they might not exist.

Officials in the Diocese of Colorado, of course—where over two dozen traditionalists have formed the MDA's Church of Christ the King, a "house church" in Fort Collins with the Rev. Gerald Stremel in charge—have said the new congregation is not affiliated with that jurisdiction or recog-



**BISHOP DONALD DAVIES**, who oversees the missionary diocese—now with eight congregations and a couple dozen preparing for affiliation or formation in the immediate future—says the jurisdiction is an "independent, non-geographic diocese still in the Anglican Communion."

nized by its bishop, and that Stremel had officially renounced his ministry in the Episcopal Church in a November, 1991, letter, which had been accepted by the bishop, Jerry Winterrowd. (Usually this means a priest is out of the Episcopal Church but still ordained.) But apparently there is a dispute over Stremel's actual status: there are allegations on one side that he resigned his association with the diocese and not ECUSA entirely, and that the diocese, while disclaiming any connection to Stremel, has filed charges against him for deposition; and on the other that no charges have been filed, and that Stremel's November, 1991, letter means he is not only not part of ECUSA but is no longer a priest.

For his part, Stremel said according to *Church Times* that "I'm not going to worry about canonical silliness. There is a fire of faith that has kindled in Colorado, and we're going to keep it going."

A spokesman for the Diocese of Texas also said the 30-member MDA congregation in Houston, St. Peter's, led by retired priest S. Patrick Murphy, has no standing in that diocese, and that Bishop Maurice Benitez had told Murphy he would be deemed to have abandoned his ministry within ECUSA if he continued developing the Houston parish; Murphy has since renounced his ministry in ECUSA for reasons of conscience.

*ENS* said that, if Davies visits the two congregations, it could be the basis for a showdown with the dioceses involved. Davies told *TCC* he has already made such a visit to the Houston congregation. He also intends to visit Ft. Collins eventually, saying that he believes he would not need permission from Bishop Winterrowd to visit there, "since he has said that he does not recognize the Ft. Collins congregation as a part of the Episcopal Church." But a Colorado diocese spokesman said Winterrowd would be "very concerned if another bishop were to visit Colorado to exercise Episcopal ministry without his prior consent."

Davies reportedly admitted that he "could be brought up on charges" for his involvement in the MDA; he told *TCC* that he was aware of two bishops ready to initiate such charges. But he dismissed the notion because it "would be so incongruous. Here we in [the MDA] are trying to defend the faith and tradition, while those who ignore the teaching of the church and ordain homosexuals go 'scot-free,'" Davies said. "No legal action has been brought against

members of the House of Bishops who are disregarding the policies of the Episcopal Church."

Of charges looming against clergy who join MDA, Davies said "No one wants to be charged in that way. I know some of the canons are being broken, but we still want to stay within the Episcopal Church," he said.

But he added that "I'm doing what I feel has to be done. I would hope that legal action would be avoided."

Notably, a report in *Episcopal Life* suggests that Episcopal clergy of congregations that join the ESA diocese would in essence be viewed as resigning from ECUSA—and would in most cases keep their pensions (despite claims to the contrary). Said *EL*: "If their resignation is for reasons of conscience [as per a conscience clause in effect since 1977] not affecting moral conduct, and if their pension assessments have been paid for at least five years, they would still be eligible for retirement benefits in accordance with Church Pension Fund regulations." Likewise, retired bishops who "provide episcopal ministry to a congregation located within [a] diocese without the permission of the diocese's bishop" would be breaking ties to the Episcopal Church, but "would not lose pension benefits." Whether the ECUSA will let it be "resignation" and not deposition remains to be seen.

### Sizzle In San Joaquin

The heat has been particularly high, too, in the Diocese of San Joaquin, led by Bishop John-David Schofield, an ESA bishop who supports the Synod's program.

There, a group of about 50 clergy and laity from throughout the diocese met in Fresno December 9 and drafted a statement detailing concerns and demands, including for an immediate meeting with Schofield and that he disavow the Synod's venture. It claimed that Schofield's actions on behalf of ESA exhibited "divided loyalties" and "are corroding the morale and discipline of the diocese." The document is being circulated for more signatures.

According to *The Living Church*, the statement reminds that the presiding bishop and Archbishop of Canterbury

have said ESA's action may be schismatic and is non-canonical.

Some of the participants claimed that opposition is labeled as "apostasy" and that the ESA has cut off dialogue. The group feels betrayed and "deeply hurt" by Schofield's actions, and said communication is needed to restore trust and confidence in the California diocese. The Ven. Donald Seeks, archdeacon of the diocese, reportedly said Schofield has been open to meeting with groups in his diocese.

(Schofield has doubtless added to the grievances against him by another recent action in line with his convictions. According to one report, Schofield has blocked a local chapter of Integrity, an organization of gay Episcopalians which seeks acceptance of homosexual practice, from meeting on church property in his diocese.)

Relationships with some of ESA's near theological relatives within ECUSA also continues to be uncertain. A bishop of the Irenaeus Fellowship (which focuses on such issues as scriptural authority and upholding the church's moral teaching), John Howe of Central Florida, was at the Fresno meeting, where overtures were made regarding the possibility of including him and a number of likeminded bishops in ESA membership so they can work together on common concerns—even though that doesn't include opposition to the ordination of women. However, Howe, in his diocesan publication, indicated that he opposes what was termed "schism," and that he was not present when the Synodical Council decided, in executive session, on the Action Plan which includes the missionary diocese. He said he did not believe any congregations or clergy in his diocese would feel they are in the kind of "hostile" territory to which ESA has referred, but added that "if there were those who wanted one of the Synod bishops to visit their congregation I would extend a warm welcome for him to do so."

Meanwhile, the Prayer Book Society, in a recent newsletter, has reiterated its view that Presiding Bishop Edmond Browning's charge that the missionary diocese points toward schism is "ridiculous."

Said *Mandate*: "Browning and the leadership of ECUSA... have been moving farther and farther away from the spiritual church of yesteryear and embroiling themselves deeper and deeper into SCHISM as they embrace a secular and hedonistic morality, a new spiritual doctrine, and follow the Social Gospel of the General Convention Church (emphasis theirs)..."

"Were the Presiding Bishop pastoral, this parallel jurisdiction within ECUSA would be encouraged. It would be a haven to the 1.5 million souls who have left the church, and welcome back the 'continuing Anglican churches' to a diocese where Scripture and morality is taught and practiced, and where the orthodox prayer book is freely allowed to be used. It is time for at least one segment of the Episcopal Church to do battle with the World, the Flesh and the Devil."

*Information for the foregoing story was based on interviews as well as several named and unnamed published sources, including Episcopal News Service, The Living Church, Foundations, The Witness, Chimes, ESA releases, Episcopal Life, The Record, Religious News Service/Christian News, Church Times and others.*

### PROPHETIC?

According to Episcopal News Service, *Episcopal evangelist Terry Fullam predicts that the Episcopal Church is facing "a sort of housecleaning" that will provoke "such financial pressure on the national church that it will be reduced to just a shell."*

*Evidently referring to dissension within the church which has led to a few local actions to cut back or withhold support from the national church as well as to the formation of ESA's missionary diocese, Fullam said "There's something like a taxpayer's revolt sweeping the nation" in which church members are refusing to follow church leaders into "apostasy." Some of those church members "may very well form a tenth province," Fullam said, in his interview with The Texas Episcopalian while in Houston for a parish speaking engagement. "There's not one thing the national church can do about it because these parishes are not leaving the church." He added that "the so-called national church—not only in the Episcopal Church but in all mainline denominations—is just going to shrivel up."*

*In The Continuing Church—*

## ACC Breaks Some Ties, Makes New Ones, After Losses To ACA

In the wake of the departure of several of its bishops and about 40 percent of its members for the new, uniting Anglican Church of America (ACA), the Anglican Catholic Church (ACC) in the U.S. has regrouped a bit at home by forging a new alliance with the United Episcopal Church of North America (UECNA), a Continuing jurisdiction of some 2,000 mainly "low" or "middle" church Anglicans.

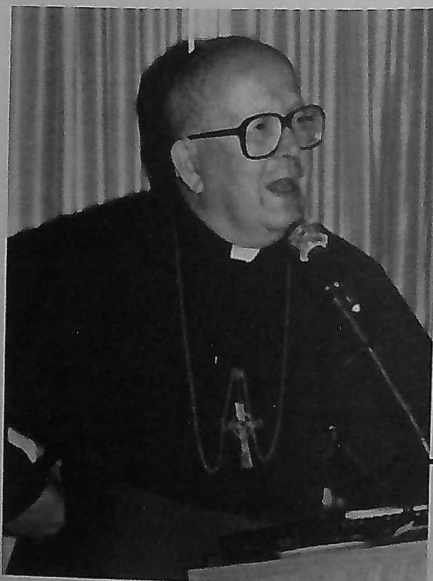
Meanwhile, the ACC is breaking with some of its former allies in other countries—the leading Continuing bodies which joined the ACC in creating the Traditional Anglican Communion (TAC) in 1990—due to disagreements over the ACA, but is apparently trying to build a new international network composed partly of small spin-offs from TAC.

Two new bishops have been consecrated by ACC prelates, one to oversee missionary operations for what is presently a handful of Continuing Churchmen in New Zealand. A shadow church in Australia is in the offing if Bishop Albert Haley of the original Continuing Church there, the Anglican Catholic Church of Australia (ACCA), fails to meet certain ACC demands. ACC bishops, meeting in January in West Palm Beach, Florida, even established a "Missionary Diocese of England and Wales," where currently there is a group of perhaps 75 Continuing Churchmen in northern England. Plans reportedly include election of a bishop for the jurisdiction, though most Continuing Church leaders have rejected the idea of pre-empting by such an action the English Church's decision on women priests, due in November. Also, inroads have evidently been made for the ACC in India, where groups connected to ACC and AEC earlier united and confirmed as their primate former ACC Archbishop Louis Falk, now head of ACA and continuing primate of TAC. One Indian bishop claims a priest and bishop of the ACC have used money to lure clergy away from the united group; an ACC spokesman said of the Indian Church factions that "it's hard to tell who's telling the truth" and speculated that some of them "may want to see if they can get money from both sides" (that is, both ACC and ACA).

At home, an intercommunion agreement between the ACC and UECNA was reportedly signed at the January ACC bishops' meeting, with United Episcopal presiding bishop, the Rt. Rev. Albion Knight, and the Rt. Rev. John Gramley present to sign for the UECNA. The agreement means the two groups retain separate identities but have interchangeable ministries, can worship in each other's churches, and work together on common concerns. The agreement is already in effect on an interim basis, subject to ratification by

UECNA's General Convention in May, and ACC's Provincial Synod this fall, said a UECNA spokesman.

While Bishop Knight apparently had to leave the Florida meeting early, Bishop Gramley was present to join in the laying on of hands when new ACC Archbishop William Lewis and fellow Bishops James Mote and William Rutherford consecrated Alexander Price for New Zealand and Jim McNeley for the U.S. Diocese of the Great Plains, which replaces the former ACC Diocese of the Missouri Valley, led by Archbishop Falk, most of which remained loyal to him in the move to ACA. The consecrations took place January 25 at Holy Cross Lutheran Church, West Palm Beach. The ACC Diocese of the Pacific Southwest has slated a May synod for the purpose of electing a bishop to succeed the late Bishop Richard Willars, who died October 2 of pneumonia and respiratory failure due to AIDS. Bishop John Cahoon, bishop coadjutor of the Diocese of the Mid-Atlantic States, has been named as a possible candidate for the vacant see.



ACC ARCHBISHOP WILLIAM LEWIS, disappointed by what he viewed as the disloyalty of former allies at home and abroad, is leading the way as the ACC seeks to rebuild with new connections on both levels. Photo courtesy of Stuart Casper

### *Slate-cleaning*

Meanwhile, a former communion relationship with the Anglican Catholic Church of Canada (ACCC) has apparently been axed by the ACC, and that with the Anglican Catholic Church of Australia (ACCA) nearly so, because they have failed to meet ACC demands that they reject the ACA in favor of the ACC.

The slate-cleaning process underway in the ACC has also picked up where the earlier failed attempt to try and depose former ACC Archbishop Falk left off. ACC leaders have been saying Falk resigned from the church in September in accordance with a settlement agreement, thus finally ending the bitter struggle over his pro-unity policies, in return for which all charges against him were dropped. Recently it was revealed that, only a few weeks after the settlement, Falk was deposed from the ACC without notice or trial.

The formation of the ACA last fall in Deerfield Beach, Florida, by the former American Episcopal Church (AEC)

*Information for this story is based on remarks of reliable spokesmen for the ACC and UECNA, and (mainly) on copies of pertinent documents and correspondence between involved parties, as well as the transcript of a teleconference between Archbishop Lewis and Bishop Haley and members of his church council on November 30, 1991.*

and part of the Anglican Catholic Church angered remaining ACC bishops who, contrary to several years of efforts by Falk and his supporting bishops, wanted to block as being unwise any movement toward Continuing Church unity which included AEC, unless, possibly, if it was under terms of an ACC canonical provision (Title III, Canon 8) which called for absorption of the AEC into ACC, with no assurances that AEC clergy could continue as such and with other significant uncertainties. (Concerns of ACC bishops included questions about AEC holy orders, whether it was sufficiently "catholic," whether it was on record as accepting certain ecumenical councils and as rejecting abortion. It is not clear at this time whether these same criteria were used in the judgment about UECNA; certainly no assertion of Title III, Canon 8 has yet appeared as a basis for any eventual consolidation of the two groups.) Since those opposed to intercommunion and ultimately full union with AEC constituted the majority of bishops, there was every reason to believe the outcome would be controlled.

The Florida "Conference on Anglican Unity," originally intended simply to energize efforts to end over a decade of fragmentation in the U.S. Anglican Continuum, in turn became a launchpad for a new uniting Continuing body, the ACA, which now has some 8,400 members, with more moving into the line-up. During the conference proceedings, three bishops of clearly valid Anglican succession, the Rt. Rev. Robert Mercer, head of the Anglican Catholic Church of Canada, and two other retired Episcopal bishops, conditionally consecrated AEC bishops and ACC bishops who were joining in the ACA's formation. Though the rites were in large part an effort to satisfy persistent ACC objections to AEC orders, the consecrations were condemned by the remaining ACC leadership on the basis of various claims (fully covered in the last issue), including that an improper "invasion" of ACC turf had taken place.

Thus, ACC's Archbishop Lewis shortly thereafter wrote bishops of the allied Canadian and Australian Churches (ACCC and ACCA), demanding that they reject the conditional consecrations performed for ACA by Bishop Mercer, that the Canadian Church "discipline" Mercer for his "evil" participation in the consecrations, and that both churches declare that they desire to remain in communion with the "Original Province" of the ACC—apparently exclusively among American bodies. In the case of any failure to respond as required, Lewis' letter indicated the likelihood that he would accept oversight of parties sympathetic to ACC within the two churches—in other words that ACC would 'set up shop' in Canadian or Australian territory.

In his answer to Lewis on behalf of Bishop Alfred Woolcock and himself (also detailed in the last issue), Bishop Robert Crawley of the ACCC indicated that these demands could not be met because the Canadian Church, which he made clear was established separately from the ACC, had never regarded the latter as the "one and only true continuing church in the USA," and thus that formal or informal communion had been maintained by the ACCC with U.S. Continuing jurisdictions stemming from St. Louis as well as with the AEC. Crawley also noted an ACCC statement which indicated it wanted to stay clear of factional disputes among U.S. Continuing bodies but that the

ACCC planned to coordinate and be in communion with "all whose primary aim is the unity of Traditional Anglicans." Consequently, Crawley wrote Lewis, the ACCC still considered itself in communion with the ACC as well as those who were at the Florida conference which established the ACA, and Bishop Mercer's acts there "were in keeping with our consistent policy. We have never recognized your claim that the whole of the USA is your exclusive 'territory' and therefore we have not in any way 'invaded' it."

Noting that he had received both Crawley's response as well as material from Mercer, Archbishop Lewis wrote Crawley that "what you both say does nothing to repair, let alone excuse, the damage you have done to our relationship. Bishop Mercer's actions, operating as he knew full well within another's Diocese and Province, can only be seen as aggressively, deliberately hostile.

"For him to do what he has done certainly makes absurd, if not blatantly untrue, your claim . . . that 'we intend to keep clear of factional disputes with USA jurisdictions' . . . As your sister Church we had every right to expect that you would respect our laws and our canons . . . Instead we find Bishop Mercer engaging in the sacrilegious repetition of a sacrament of character. Had we done any such thing within your jurisdiction, the clamor of your outrage would ring out far louder than my own!

"For our own part," Lewis concluded, "we shall suffer this monumental offense, for we have become accustomed to the arrogance of those whom we would have counted as our Canadian friends. St. Paul's counsel to do all things decently and in order appears to be beyond the capabilities of the Canadian Province."

Australian brethren were pressed by Lewis for a decision on the same matter by December 1, a demand which in its content and time limit surprised and troubled Bishop Haley and other ACCA leaders, who nevertheless had planned to discuss it at a scheduled February meeting. It was felt that the Australian Church had no involvement with events in



NO LONGER ON THE ACC'S "A" LIST are Bishop Albert Haley (left) of the Anglican Catholic Church of Australia, and Bishop Robert Crawley of the Anglican Catholic Church of Canada, seen together here at a meeting a few years ago.



America, and simply wanted to retain the communion relationships it had, both in the U.S. and Canada. But, after the Canadian result, the ACCA was plainly restricted by the ACC to a choice between retaining communion with the ACCC or the ACC-U.S., but not both. On November 30, Lewis indicated he would have no objection to delaying action until after the Australian Church's February conference, and said he would "try and get notice to all concerned"—but on December 3, wrote Haley that the ACC and ACCA were "de facto no longer in a state of full *communio in sacris*" because of "your unwillingness or inability to repudiate [the ACA] and the actions of the ACCC." Along with the abrupt "suspension," Bishop Haley said Lewis had gone ahead and licensed four priests and a deacon from his church who took the ACC's side, combined actions which Haley termed "invasion and excommunication."

Wrote Lewis to Haley: "If in February after further consultations you wish to do what we have asked, we will do our best to put your diocese back together."

Since then, the ACC bishops, during their Florida meeting, decided that if Haley did not "repudiate the schism of Deerfield Beach and [accede] to the Constitution and Canons of the Anglican Catholic Church" by March 1, a missionary diocese of the ACC would come into being in Australia at that time, with election or appointment of a bishop for the jurisdiction probably to take place at the ACC College of Bishops' next meeting.

### The Deposition

As readers will remember, the disagreement with and resistance to former ACC Archbishop Louis Falk's push to bring together his church, once the largest U.S. Continuing body, and the AEC, the second largest, ultimately led in September to an attempt by opposing ACC bishops to try Falk for "ecclesiastical misconduct" in order to depose him. When the trial ran aground, Falk and his accusers made a settlement agreement in which, among other things, the ACC bishops agreed to drop all charges against Falk permanently in return for which Falk agreed to vacate all his offices within ACC. This in all practical terms has been done, as Falk is now primate of ACA. But problems have arisen because, since Falk's counsel claims some of the terms of the settlement were violated by opposing bishops, Falk never officially resigned as ACC archbishop, which has put a legal cloud over the election and enthronement of Lewis in his place. (ACC leaders have denied there is any question about the latter, but Falk was recently requested by one ACC official to submit a letter of resignation. Falk wrote back asking if this was really what was desired, as it would be an admission that the official resignation did not take place in September, as the ACC has claimed. He had received no response by presstime.)

Yet while ACC leaders have been eager to show that Falk formally resigned, a document only provided to Falk in mid-December reveals that he was quietly deposed without trial way back in early October. The deposition document, prepared while Lewis was in Florida during (and only a few miles away from) the Deerfield Beach conference, claims that, while Falk was deemed to be a retired bishop of the ACC as a result of his agreement to resign from the ACC "to avoid trial," Falk "continued, in contumacy, to deem him-

**THE LAST GAFFE: ACA Archbishop Louis Falk, whom ACC leaders emphasized had resigned as ACC Archbishop in a settlement stemming from a failed attempt to try him, now turns out to have been "deposed" without trial.**



self Metropolitan" of the ACC-U.S. and of the Province of India. On that basis, Falk was charged with abandoning the communion of the ACC and promoting schism from it through his acts at the Florida unity conference. Further, he is charged, "by virtue of his re-ordination and reconsecration [sic]" at Deerfield Beach of having engaged in "criminal activity" as well as "dishonorable" and scandalous conduct, because by his participation in these acts he "questioned the validity of his own Holy Orders as well as those of all other clergymen" of the ACC. Therefore, claimed the deposition, he has "committed an act of heresy. . ."

In response to Lewis on December 18, Falk wrote, of the claim that he sought to "avoid trial," that the proceeding's transcript will show that "in fact I showed up for the putative 'trial,' which then collapsed in disarray, and the 'majority' then approached me through [his counsel] Mr. Elkins (for the second time) seeking to reopen negotiations for an amicable parting of the ways."

While the deposition asserts that Falk's signature on the settlement agreement constitutes his resignation from all episcopal offices in the ACC, the agreement "specifically provides that my resignation was to be by letter to Bishop Mote, thus it cannot possibly be interpreted as self-actuating," Falk wrote Lewis. ". . . Indeed, you or your agents admitted as much to a well-known priest of your church during the course of the Synod at Charlotte, and then asked him to keep quiet about it 'for the good of the church.'"

"In fact," Falk continued, "I have not 'continued' to 'deem' myself anything with regard to the [ACC-U.S.] I have simply stated the obvious truth that I had not yet resigned at the time of your purported election and enthronement to that title, and left it to others to sort out the irregularities and possible illicitness of that proceeding. You cannot base a charge of contumacy on a false claim. . . Further, I have not yet sent the agreed letter of resignation to. . . Bishop Mote, partly because 'the majority' still have not complied with provisions of the agreement including both restoration of withheld compensation and correction or amelioration of your own reprehensible behavior and that of your agents during the course of the Deerfield Beach meeting. Mr. Elkins has written to [ACC counsel] Mr. Shine concerning the latter, and has received no satisfactory reply." (Since this letter the back due compensation has been paid.)

The charges made surrounding Falk's involvement in what was actually a *conditional* consecration at the unity conference are "in error both canonically and theologically, as even reference to such a simple response as my widely

disseminated reply in 'Deerfield Beach Revisited' [covered in the last issue] will show," stated Falk. Such claims, he said, could be refuted without difficulty before any neutral tribunal. However, no such tribunal has tested these claims by ACC, yet they are used as a basis for the deposition. "This violates even the due process provisions of your own Constitution and Canons, a document you yourself have likened to the Law given on Mt. Sinai," Falk wrote.

Moreover, the allegation of "criminal" activity would normally involve someone disciplined by the Church after he has been found guilty of a felony by the secular courts, Falk told Lewis. "If you are so alleging, then you may have defamed my character as an American citizen" and legal counsel may be in order.

As for the charge of "heresy" for having "questioned" the validity of ACC Holy Orders, Falk wrote: "Quite apart from the fact that this would make heretics as well of the Pope and the Ecumencial Patriarch, you have no basis for claiming that I have in fact so questioned, especially in light of several public statements I have made to the contrary. Further, if it is 'heresy' to even raise and discuss the question of the orders of one's own church, does this not make a heretic even of such a writer as Dom Gregory Dix? And did not the bishops of the [ACC] then incite [AEC bishops] to heresy when you urged them to question their own orders, as

you did more than once? . . .

"None of these charges has heretofore been brought to my attention," Falk said. "I have been summoned to no trial at which I have been so charged, and have been found guilty by no court. Thus you have provided no basis whatever for any act of deposition, even if it were true, as it may well not be, that you occupy your office licitly and in good order. Your 'writ' is therefore null and void, and I reject it *in toto*.

"Now, William," Falk concluded, "perhaps what you are really trying to do behind all of the canonical and quasi-theological mumbo-jumbo is to say to me, 'Look, for all practical purposes you and the others who went into the [ACA] are gone from the ACC, and I am now in charge. What can we do to recognize that fact in such a way that, years down the road when we are both gone to our rewards, whatever they may be, those who still have not been able to come together may find a way to do so?' If so," Falk wrote, "come right on out and say it. We would then have a basis for discussion. All the shrill litany of inapposite legalities is simply counterproductive. Until you and your followers are able to free yourselves from that mindset, little that is useful can be done. I wish I could be more sanguine." ■

## Priest Wanted

For a small parish—Anglican Church of America. Quaint New England community. Please send resume to: Larry L. Nelson, 165 Townsend St., Pepperell, MA 01463 or call 508/433-9114.

JUST PUBLISHED AND AVAILABLE NOW

### FR. PALMER—"RECOLLECTIONS"

*Transcribed by Mrs. Margaret Moore from memoirs taped by Fr. Palmer, a saintly priest of the Society of St. John the Evangelist who worked for many years in both Canada and the United States. He was a faithful missionary and scholar, devoting the last part of his life to the continuing Anglican Church movement.*

THIS VOLUME IS PRICED AT ONLY \$10, POSTAGE PAID.

A.C. CONVENT SOCIETY  
289 SPENCER ST.  
OTTAWA, ONTARIO, CANADA, K1Y 2R1

## SERMONS AND INFORMATIONAL TRACTS FOR THE TRADITIONALIST

NOW AVAILABLE

- SERMONS ON 1928 EUCHARIST LECTIONARY**  
Three separate sets for three years . . . . . \$65 per set
- SERMONS ON THE MORNING PRAYER 1928 LECTIONARY**  
Three separate sets for three years . . . . . \$65 per set
- TEACHING TRACTS ON TRADITIONAL ANGLICANISM**  
Suitable for inclusion in Sunday bulletins . . . . . \$12.50/set

Order from and make checks payable to:

The Fellowship of Concerned Churchmen  
8837 S. Garnett Rd.  
Broken Arrow, OK 74012

YEARS AGO Continued from Page 5

tion on the grounds that "there are in circulation rumors, reports or allegations affecting his personal or official character. . ."

"In effect," said the magazine, "he demanded the heresy trial that the House of Bishops was trying so desperately to circumvent. And as the meeting adjourned the next step was to be the appointment by Presiding Bishop John E. Hines of a committee to investigate.

"But silence has not reigned since. In fact, the noise from the resigned Bishop of California has been not only constant but somewhat deafening. And his ceaseless verbosity indicates he holds nothing but the greatest disdain for the bishops who sought to inhibit his theological forays on orthodox Christianity.

The *Post* said Pike claimed his critics fail to understand that "orthodox" is now a "square word" and "heretic is the 'in' word." The story said Pike would not be satisfied with anything less than an acknowledgement that his brand of Christianity falls within acceptable limits, and that, if a heresy trial was held, he planned to call "the finest theologians in the world" as his witnesses.

Meanwhile, he continued to make the kind of utterances which had earlier prompted episcopal backlash against him.

From Richmond, Virginia, Pike traveled to Gainesville, Florida, where he announced that the Christian Church is the "taillight, not the headlight, when it comes to truth." He also declared that "the Church is dying, but religious books are selling like hotcakes. . . The Christian Church is being dragged screaming and kicking into the 20th century."

During Texas visits, Pike charged that the "myths" being taught in "a good many Sunday schools" are likely to "damage a child."

If the Episcopal Church deposes him for heresy, Pike was quoted as saying, it will "paint itself into a pre-Copernican corner." And he predicted that, if the House of Bishops successfully presses charges against him, "it will rip the Episcopal Church asunder" and the church will die.

Shortly after Pike arrived for a speaking engagement at Arizona State University, the Episcopal Bishop of Arizona at the time, the Rt. Rev. Joseph Harte, denounced him as a publicity seeker and a heretic who should be ignored during his Arizona visit. In a statement not publicly released but available to anyone inquiring about the bishop's views, Harte said "There really isn't too much doubt from any theological point of view that Bishop Pike is heretical by almost anyone's definition. . . Much of what bishop Pike has done could legitimately be classified as an attempt to call the Church to a re-evaluation and to a re-statement of her basic beliefs. However, some of his utterances show an abandonment of all historical perspective. For example, his denial of the Deity of Our Lord places him outside the bounds of Christian community. He is our brother by baptism, but he has now renounced that which he affirmed at the time of his baptism.

"While he has done some good, he has also done a great deal of harm," Harte, said, not so much through inquiry or doubts as by representing the Church of Jesus Christ and receiving and using all benefits accruing to a

bishop while using this "as a platform to deny the Church's basis for existence. This is the reason that the House of Bishops. . . adopted a statement calling him irresponsible.

"When he resigned as Bishop of California, it was presumed he would voluntarily accept suspension of the publicity surrounding that office," Harte said. "But he continues to use his office as a bishop for the propagation of his own basic cynicism. Now he has insisted on an investigation and perhaps a trial. In this, Bishop Pike would probably be the center of press releases and his speeches would be the ones mostly quoted. If at the trial which he may insist upon, he should be deposed, this would prove nothing to the world but would assure him that he is a modern-day Martin Luther. All in all, it would be a most unhappy event.

"My personal hope. . . is that we will stop aiding him in getting headlines and will let him achieve the ignored obscurity which he so richly deserves."

Meanwhile, worthy of note was the fact that the formal probe of heresy charges against Pike had been delayed with his agreement. Meanwhile, in accordance with a resolution passed by the House of Bishops in Wheeling asking attention to the task of "rethinking, restructuring and renewing" the Episcopal Church, the presiding bishop announced the names of individuals he had chosen for this job. "Without question," wrote the magazine, "this committee is. . . dominated overwhelmingly by persons of the liberal theological and social activist persuasion.

"This in itself was indicative. But a far more significant step, as far as the case of Bishop Pike is concerned, was taken by Bishop Hines earlier when he appointed a committee to examine the 'theological situation' in the church, and especially those issues implicit in the presentment against Bishop Pike."



**1928 BOOK OF COMMON PRAYER  
AND LECTIONARY TEXTS FOR  
IBM, MACINTOSH, AND APPLE II  
COMPUTERS**

The entire text is available for word processing,  
planning, and much more. . .

Send for details:

Software Sharing Ministries  
2020 North Fremont Street  
Tacoma, Washington 98406  
206/756-7980

# Focus

## First Round Of Irregular Female Ordinations Averted In Australia; Another Looms

An eleventh-hour court injunction was enough to stop one Australian bishop from holding a February 2 service in which he would become the first in his church to ordain women priests—in the absence of national church approval—but a second bishop was planning to ordain another group of women March 7.

Bishop Owen Dowling of Canberra-Goulburn evidently decided to honor the New South Wales Court of Appeal order obtained by opponents, as well as Australian Anglican Primate Keith Rayner's pleas for delay, and put off his scheduled irregular ordination of 11 women deacons to the priesthood (which seemingly would have been a parallel to the illegal "Philadelphia 11" female ordinations in 1974, two years before the Episcopal Church officially admitted women priests). But as opponents were seeking the court order, a few other bishops said they would be going ahead on their own with female priests whether or not the Anglican Church of Australia's (ACA) General Synod ever approved the innovation. The Rt. Rev. Peter Carnley of Perth is first in line, with plans to ordain ten women deacons as priests this month (though one report

indicated he might obey a court injunction specifically directed at his intentions, if obtained through the appropriate court in Western Australia), and others saying they will follow suit later on.

The threats of unilateral action came after a recent determination by the ACA's Appellate Tribunal which focused on a two-thirds vote of each of General Synod's three houses as the only clearly legal avenue toward women priests, though attempts to get the change through the Synod have failed twice before. Some bishops, however, apparently see loopholes in the Tribunal ruling because they say (and some reports claim) it did not definitively answer whether legislation passed by individual dioceses was sufficient authority to go ahead with women priests; in other words, they did not see 'go it alone' actions as being definitely ruled out.

The sensationalism created by Dowling's plans, followed by the court order obtained by opponents (after a failed first try) on appeal, has evidently generated a high level of media attention and editorial pressure for the ACA to "get with it" and stop "discriminating" against women.

The position of the go-it-alone bishops was expressed by Bishop Dowling, whose diocese approved women priests in 1989, who said: "My understanding of Christ's message is that discrimination against women in the exercise of Christian ministry would be wrong. It has taken nearly 2,000 years for the church to realize this, just as it took 1,800 years to realize that slavery is wrong in God's sight."

Archbishop Rayner, himself a strong advocate of women's ordination, asked all parties to wait until the General Synod meets in July, when it is expected that a proposal to allow each diocese to decide on the question for itself will be introduced. However, a member of the Association for Apostolic Ministry-Australia told *TCC* that the strongly evan-



Australian women, who here were pushing their agenda at the 1988 Lambeth Conference in England, may be about to get their way at last.

gelical Diocese of Sydney—which has almost one fourth of the General Synod votes—is expected to oppose even this “compromise” measure on the same grounds it opposes the proposal to legalize women priests everywhere in Australia (basically because it is unbiblical and contrary to church order from the earliest times), and that the outcome of the July vote must still be considered in doubt.

Thus, at presstime the situation in Australia remained precarious; an update will appear in the next issue.

(Sources: *The Age*, *Church Times*, A.A.M. *Australia*, *Episcopal News Service*, *The Weekend Australian*, *The Courier-Mail* (Brisbane), *Religious News Service/Christian News*, *Church of England Newspaper*)

## New Proposal For Coexistence On Women Priests In C Of E Appears To Be Non-starter

A recently-publicized scheme which seemingly offered more workable ways of holding the Church of England together if it admits women priests nevertheless appears to be a non-starter because it has come late in the already-long C of E legislative process, and would create another significant delay in voting on the matter.

The scheme has also been discounted for other reasons by the leading women's ordination opposition group, the Cost of Conscience.

What was dubbed the “Ripon plan”—since it was the conflagration of papers by four English bishops by the Bishop of Ripon, David Young—was reportedly reviewed by the Archbishop of Canterbury and House of Bishops in January.

But evidently the main hitch was the plan's tardy appearance. (Curiously, English sources say the substance of the proposal has been in circulation for at least six months, but for some reason was only recently more formally pressed.) The C of E is now nearly through a three-year process of consultation (including consideration in all dioceses and deaneries) on the present proposed women priests legislation, with a final vote likely in November; significant amendments would necessitate a lengthy reconsideration process. Proponents of female ordination say this would unfairly prolong the process for women who have waited for years to enter the priesthood, reported *Religious News Service in Christian News*.

Evidently, there were some thoughts that the thrust of the plan could be set forth in a code of practice separate but adjunct to the main measure, averting the need for significant amendments thereto, but this is reportedly a minority view.

The Ripon scheme suggested that each diocesan bishop, whether he approves or disapproves of women priests, should himself see to it that another bishop is on hand, either within the same diocese or within the same province, to look after those clergy and parishes which disagree with him.

At present, said *Church Times*, the draft women priests legislation would allow parochial church councils and the administrative bodies of cathedrals to say that they would not accept women priests; provisions would also be made (in financial terms) “as to the relief of hardship incurred by

persons resigning from ecclesiastical service by reason of opposition to the ordination of women as priests.”

But nothing is said about the episcopal care of those clergy and parishes that disliked their diocesan bishop's stands, felt separated from him in consequence, yet wanted to stay in the Church of England. Moreover, the current legislation clearly stipulates that, after the first “generation” or so of bishops following the measure's approval, prelates would no longer have the right to refuse to ordain or license a woman priest. Opponents have argued that this predetermines the outcome of the open period of “reception” church leaders say would ensue to test and see whether the innovation (women priests) will be “received” or rejected in the church over time. That testing can only be properly carried out, traditionalists say, if both opponents and proponents are allowed to operate freely according to their convictions during the reception period. Otherwise, the Ripon paper contends, traditionalists will be driven out of the C of E and the church's comprehensiveness will be “altered.”

This factor was evidently one of the key catalysts for the group of four northern England bishops whose discussions and papers led to the Ripon plan: in addition to Young, the prelates were Bishop David Hope, formerly of Wakefield and now of London; Bishop Roy Williamson, formerly of Bradford and now of Southwark, and Bishop Alec Graham of Newcastle.

The Ripon paper argued that within international Anglicanism there is still a bond, a degree of communion, between provinces with women priests and those without; and that this acceptance of limited communion could be paralleled between dioceses within the Church of England, and also between opposed groups within a given diocese.

As a means to that end, the paper suggested that a diocesan bishop who declined to priest women could nevertheless allow a suffragan to ordain them. Each side in the diocese would then have episcopal support, said the story.

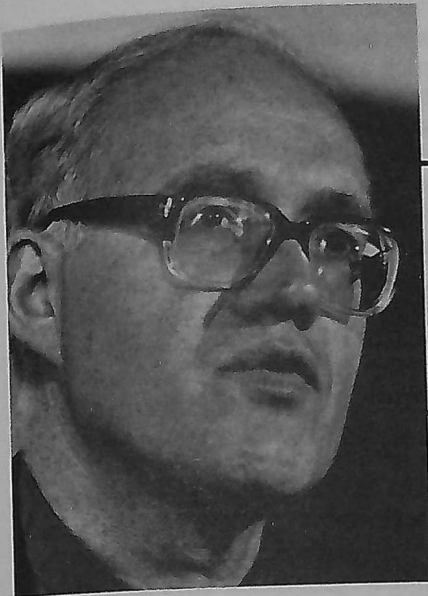
In November the 4,000-strong Cost of Conscience group published guidelines for its previously-announced plan to implement “alternative episcopal oversight” if the church gives the nod to women priests. The plan calls for traditionalist priests and parishes to align with the nearest orthodox bishop, which, given demands of the legislation as it stands, would likely mean looking outside of one's diocese in most cases.

The Ripon plan apparently sought to reduce fragmentation by ensuring alternative episcopal care within the same diocese.

CT said a major difference in this scheme compared to the Conscience proposal is that provisions for alternative oversight would be made by the diocesan bishop. “There is a world of difference,” said one northern suffragan, “between a group of parishes choosing to do what seems right to them—an essentially Protestant idea—and an arrangement made by the diocesan.”

### Uneasy

Still, despite the fact that some saw merits in the plan, there was reluctance to derail the present legislation, and CT said preliminary soundings suggested that “a number of diocesans will be uneasy at the weakening of episcopal control entailed” in the Ripon plan.



THE ARCHBISHOP OF CANTERBURY, Dr. George Carey, is said to have declared an undiluted commitment to bringing about ordinations of women priests in a conference with the proposers of the "Ripon plan" in January.

A Cost of Conscience spokesman, the Rev. Francis Gardom, also said that the Ripon scheme, reviewed last June, had been discounted then by Conscience leaders because "we thought that it missed the point altogether. We put it away thinking it would never see the light of day. It suddenly reappeared as if it was brand new."

The plan, in Gardom's view, suggests that somehow "a suffragan bishop with 'clean hands' (someone who has not ordained women priests) could be of use to us. It is not that at all. What we are saying is fatal is that [a diocesan bishop who ordains women] has introduced by his own choice into the College of Priests those whom many lay and clergy do not recognize as being priests. It is nothing to do with a bishop being 'sullied'; he has impaired our communion with him because he has introduced women priests." It would be almost as divergent an act as introducing Mormons or even Muslims, said Gardom.

In the words of the Rev. Geoffrey Kirk, another Conscience leader, the plan fails to address "the fundamental theological problem" because it concedes some bishops the right to ordain women. Conscience adherents would be seeking separate traditionalist structures, formed by the realignment of parishes and clergy with orthodox bishops, in which no bishops who ordained women would be permitted to exercise any authority.

Gardom said Conscience clergy would continue to take as much a part as possible in the diocese in which they were geographically located, but clerical relationships would be restricted.

The guidelines on the Conscience plan issued to Synod members in November would (if women are priested) call among other things for a national council as a kind of alternative General Synod. *Church Times* reports the plan calls for one clergyman and two laypeople from each diocese to sit on the new council to consider such matters as finance, provision of theological education for ordinands, and representations to the Prime Minister on the appointment of bishops.

The plan has, of course, been criticized as a recipe for legal and operational chaos—that's probably what the Ripon plan hoped to minimize—but Fr. Kirk sees it as a feasible way to manage the indefinite period of "reception." According to *CT*, Kirk said the document was really a com-

mentary, a development of ideas to indicate "the kind of contribution we would be able to make to a period of reception. . . . We are trying to help the House of Bishops. People need to see the kind of a Church they would get. Those opposed to the ordination of women as priests would pledge themselves to make the fullest contribution to synodical life. This is not an opting-out document. We are talking of parallels, not alternatives. What we are proposing is the best that Anglicanism can hope to achieve in the short term; co-existence without compromise."

At the same time, of course, Conscience adherents continue efforts they hope will moot any need to implement their contingency program. Plans include a major witness June 13 in Wembley Arena. Some 12,000 people, including Anglican bishops from around the world, are expected to gather for this huge concelebrated Eucharist in what is forecast to be "the biggest single expression of our common faith since the 1920s."

### *Collision Course In Place*

So it may be status quo for the women priests legislation—and its accompanying conflict—as the C of E heads toward its key November vote.

In his first address to General Synod after being enthroned as Archbishop of Canterbury, Dr. George Carey encouraged church leaders to steer clear of acrimony and to listen to each other when debating women's ordination, and noted that Anglican unity in the U.S. had been severely strained over the issue, reported *The Living Church*.

"We must not make reckless predictions of what might be the effect on the church if legislation is either accepted or rejected," Carey said. "We simply do not know what the consequences will be."

Dr. Carey's remarks carried an implied appeal against the creation of a "church within a church" as called for recently by the Archdeacon of York, George Austin, and as would be effected by the Cost of Conscience plan.

If the General Synod approves the women priests legislation in November, the measure must then gain the approval of Parliament and the royal assent before it can go into effect.

Carey's comments came as voting on proposed legislation for women priests was concluding in dioceses and deaneries (subdivisions of dioceses), which ultimately showed the majority in favor of the legislation. Thirty-eight out of 44 dioceses approved the measure, and the Movement for the Ordination of Women (MOW) calculated that overall it was supported by more than two-thirds of the laity slightly less than that amount of clergy. The Association for Apostolic Ministry countered that approval in local voting needed only a simple majority, and that, had a two-thirds vote been required as it will be for final approval in the General Synod, the measure would have failed in 21 dioceses. Therefore, local results do not reflect an adequate consensus in support of the legislation, says AAM.

Whatever the true meaning of that balloting, there is a significant body of opinion which asserts that the two-thirds majority will be absent in General Synod when it finally decides on women priests. A *Church of England Newspaper* poll of General Synod members late last year, for example, showed that only 57 percent were in favor, and that, even if the not-yet-committed voted yes, it would still not amount to the 66.67 percent needed for the legislation's success. "Not a

single member surveyed said that their voting intention had changed" due to diocesan talks, the story said. MOW was said to have challenged the random sampling of 86 members from all three Synod houses as inaccurate, based on their knowledge of the Synod constituency and suggested that people were changing their minds "all the time."

General opinion has suggested that inadequate support in the House of Laity, in particular, may defeat the measure, but recent speculation has included some bishops among those who may be concerned about the effects of the legislation—as the Ripon plan might suggest.

"IN A RELATED STORY, a private member's bill that would seek Parliamentary approval for the C of E to ordain women—and counter the General Synod if it fails to approve women priests in November—has little chance of parliamentary progress, according to *Church Times*. But its sponsor, Emma Nicholson, MP for West Devon and Torridge, will press ahead with the proposal, earlier rather than later, the story said. Recently elected vice-moderator of MOW, Nicholson sees the proposed bill as a marker for future parliamentary action.

"IN ANOTHER REPORT, leaders of the Anglican province which was said to have encouraged the Episcopal Synod of America in the U.S.—Papua New Guinea—are now said to have issued a statement strongly refuting allegations in some British newspapers that they were prepared to give "alternative episcopal oversight" to those in the Church

of England who are unable to accept the ordination of women. A release from church officials said they had not been approached for such assurance nor had they offered it "as we believe strongly in the collegiality of the episcopate and therefore could not intrude into another province without due permission from the proper authorities."

## Anglicans Surprised By Vatican Criticism Of '81 Ecumenical Report

### "Certain Elements Of Catholic Doctrine" Not Satisfied, Says Papal Response

Parts of the 1981 Anglican-Roman Catholic International Commission (ARCIC) report "do not satisfy fully certain elements of Catholic doctrine" and "prevent our speaking of the attainment of substantial agreement," says the papacy's recent response to the report.

According to *Our Sunday Visitor*, the Vatican cites issues such as papal primacy and infallibility, the sacrificial character of the Eucharist, eucharistic adoration and the ordination of women by Anglicans, in determining that the two parties to the longtime ecumenical dialogue have fallen short of adequate agreement in the '81 report. However,

## Pro-Homosexual "Hate Law" Invoked By Roman Catholics

Roman Catholics who are tired of their religious leaders being ridiculed and harassed by militant homosexual groups have invoked a weapon from their opponents' arsenal, filing a complaint through the Catholic League for Reli-



gious and Civil Rights in Massachusetts under the Commonwealth's new hate-crime law for which gay rights groups had lobbied.

According to *The Washington Times*, the complaint centers on the picketing of John Cardinal O'Connor, Archbishop of New York, during a speech to a pro-life group in Boston. Some 55 demonstrators carried placards associating O'Connor with deviant sexual behavior, while demonstrators inside shouted "shame, shame" to disrupt speeches.

"Clearly the attack on Cardinal O'Connor was due to his religious beliefs," said C.J. Doyle, the League's director.

Groups offended by O'Connor's opposition to abortion, homosexuality and the ordination of women include ACT-UP (AIDS Coalition to Unleash Power) and Queer Nation. A spokesman for the latter group said that "Cardinal O'Connor is a foe of queers. If people get offended, tough."

Activities of militant homosexual groups against strongholds of Catholic opinion have included disruptions of church services, including halting the celebration of mass and confiscating consecrated hosts, and pelting condoms at church leaders and members.

A MEMBER OF "QUEER NATION," one group which has taken overt exception to Roman Catholic positions on homosexuality, radically expresses her views to churchgoers on their way into a January service at the National Shrine of the Immaculate Conception in Northeast Washington, D.C., where Cardinal John O'Connor delivered a pro-life sermon preceding anti-abortion demonstrations and activities which began the next day. Inside the shrine, five protesters rose to support legalized abortion; outside, Melissa Crawford joined demonstrators with her mock crucifixion; the sign above her reads (using the politically correct version of "women"): "Christ Loves Womyn & Queers! Why Does O'Connor Hate Us?" Photo by Sharon Natoli/*The Washington Times*

the Vatican was also said to have termed the document a "significant milestone" in Catholic-Anglican relations and in ecumenism in general.

For his part, the Archbishop of Canterbury, Dr. George Carey, said that the two churches had been asked if the report was "consonant" with their faith, but that the Vatican's response seemed to have changed the question to, "Is the final report identical with the teachings of the Roman Catholic Church? If either communion requires that the other conforms to its own theological formulations, further progress will be hazardous," he said.

*Church Times* reported that Canon Christopher Hill of St. Paul's Cathedral, formerly the Archbishop of Canterbury's Secretary for Ecumenical Affairs, described the contents of the Roman Catholic response as "disappointing," and that it "will seem to many Anglicans to challenge the method established and agreed by [Pope] Paul VI and [then-Archbishop of Canterbury] Michael Ramsey" in 1966, when the Anglican-Roman dialogue first began.

Other ecumenical sticking points, according to *Episcopal News Service*, include Roman Catholic teachings on the Immaculate Conception and Assumption of Mary.

More recent reports indicate that Carey had already planned to visit the Pope in Rome this year (probably in summer or early autumn), when it is expected the Vatican response to the final report of ARCIC I (the '81 report) will be discussed, along with evangelism and the state of Christianity in Europe. Notably, *The Times* of London said the visit would take place before the Church of England makes a final decision on women priests in November.

## C of E Bishops Negative On Actively Homosexual Clergy But Go Easier On Laity

In a major 48-page statement issued in December, bishops of the Church of England oppose homosexual practice for the clergy but are more lenient toward relationships among laypeople.

According to reports in *The Living Church* and *Our Sunday Visitor*, the statement entitled "Human Sexuality," co-authored by the Bishops of Salisbury, Oxford and Doncaster, said: "Clergy cannot claim the liberty to enter into sexually active homophile relationships," but recommended that congregations accept homosexual laypersons who have relationships which are "in intention lifelong." It added: "We cannot accept the view . . . that same-sex love is a parallel and alternative form of human sexual relationship on a par with heterosexual love. At the same time, we acknowledge the integrity of those homophiles who see in faithful partnerships their way toward mutual support and human growth." A *Reuters* story said the statement had the bishops saying that the attitude towards homosexuals had too often been one of "prejudice, ignorance and oppression" and that "All of us need to acknowledge that and to repent for any part we may have had in it."

*Episcopal News Service* also noted that the report was careful to say that heterosexuality and homosexuality are not "equally congruous," and that the church "cannot accept such a parity and remain faithful to the insights which God has given it through Scripture, tradition, and reasoned reflection on experience."

## Pennsylvania Church Joins Exodus From ECUSA

Orchard Hill Church in Franklin Park, Pennsylvania, has voted to break connections with the Episcopal Church, citing "biblical, theological, and moral issues."

"There is more to this than gay ordination," explained the Rev. Stuart Boehmig, pastor of Orchard Hill, formerly in the Diocese of Pittsburgh. "If the church had passed the appropriate canon [last] summer, we would not have left the [Episcopal] Church," he said—referring to General Convention's rejection of a canon directing clergy to abstain from sexual activity outside of marriage.

"The parting is as amiable as it could be," said the Very Rev. George Werner, a member of the diocesan standing committee. According to the *Episcopal News Service* report, the church and diocese were due to mark the congregation's departure by holding a joint prayer service.

Orchard Hill Church was the diocese's second largest church and the fastest growing Protestant congregation in the Pittsburgh area. Oddly, though the church became an Episcopal mission fellowship shortly after its formation in 1989, it never formally became a parish.

*Anglican Journal* added that the report said: "There is in scripture an evolving convergence on the ideal of lifelong, monogamous, heterosexual union as the setting intended by God for the proper development of men and women as sexual beings."

One critic, the Rev. Tony Higton, a leading evangelical, blasted the report because it fails to require expulsion of non-celibate gay clergy, according to a *Religious News Service* story in *The Christian News*.

According to *Ecumenical Press Service*, a spokesman for the Lesbian and Gay Christian Movement said imposing restrictions on homosexual clergy is "unfair," and that the statement ". . . attempts to uphold a double standard which is unintelligible, contradictory, and whose disciplinary policies are unenforceable." He added that "Short of installing cameras into every vicarage bedroom, it will be very hard to police this stricture."

In defense of the report, the Rt. Rev. John Taylor, Bishop of St. Albans said in a press conference that it was "unlikely" that a homosexual person would be ordained if he deliberately flouted the church's position, but that ". . . we certainly won't be looking through bedroom keyholes. This is a pastoral, not a disciplinary document."

"Human Sexuality" contrasts with an earlier document, the never-released "Osborne Report," prepared for the House of Bishops, and which was reported to have called for acceptance of homosexual activity as normal.

There was also an earlier pronouncement on homosexuality in 1979, prepared (as was the Osborne Report) from working parties for the General Synod's Board for Social Responsibility.

One interesting point made by Bishop John Austin Baker



of Salisbury, was that the present statement's two other authors, with John Lucas, a moral philosopher and fellow of Merton College, Oxford, did not want to talk of sin. "We have tried to avoid just labelling things as sin." The Rt. Rev. William Persson, Bishop of Doncaster, observed that at the turn of the century, lipstick was a sin, and it was best not to use what *Church Times* said he termed "emotive language."

As Bishop Taylor's press conference was ending, members of the gay activist group "Outrage" rose from their chairs and "advanced loudly" on the bishops with banners which said "God made me a queer" and "Stop crucifying queers."

The Bishop of Ely pointed out that that "the affirmation of the norms of Christian conduct will be slated as homophobia, while any acceptance of the existence of homosexuals will be labelled a sell-out."

## C Of E In "Liturgical Anarchy"? A Surprising Source Says Yes

Devotees of the common prayer that once reigned in the Anglican Church through use of the Cranmerian prayer books have been saying it for a long time, and now a liberal bishop is saying it as well.

Bishop Barry Rogerson of Bristol, in a book just published by SPCK entitled **2020 Visions: The Futures of Christianity in Britain**, asserts that the Church of England is suffering from "liturgical anarchy," and that the lack of coherence in today's liturgy puts the church's own cohesion at risk.

"There is no longer a form of common prayer in the Church of England," Rogerson writes. "Since 1965 we have gone through a major liturgical revolution . . ."

With liturgical freedom, the profusion of versions of the Bible, hymn books and choruses, the C of E has "a liturgical supermarket," Rogerson says, according to the *Church of England Newspaper*.

The problem apparently includes the use of illegal forms of liturgy.

The assertions by the well-known liberal bishop, a supporter of the ordination of women, shows that even liberal Churchmen are worried about the state of Anglican liturgy as well, says a release from the English Prayer Book Society.

"What it means," Rogerson is quoted as saying, "is that we have difficulty maintaining an Anglican ethos. Therefore the cohesion of the Church is put at risk."

Prayer Book Society Chairman Anthony Kilmister said his organization had long warned of this, but he was pleased that the problem is gaining wider recognition.

Kilmister added: "The [Church of England] Liturgical Commission has admitted that the terse, tense language of the [modern-language] **Alternative Service Book** (ASB) has worn thin, but what is to succeed it? Without the traditional Prayer Book the liturgical structure of the Church would have no visible means of support and be liable to collapse—and be 'carried away with every blast of vain doctrine'. It would be very sad if the Church became a consumer-led congregational union instead of being an episcopal and liturgical church," he said.

He concluded: "I hope the Liturgical Commission, the bench of bishops and the General Synod will all take note of what Bishop Rogerson has said in this book."

Rogerson's remarks were evidently hailed by others,

including Hugh Craig, a member of General Synod for Oxford, who lamented that "a great deal has been lost in the mutilation of common prayer."

On a more general level, *CEN* said that, across the spectrum, from Anglo-Catholics to Evangelicals, there is agreement that a common liturgy is desirable, but that there should be some latitude in variety to allow parishes to develop their own style of identifiable Anglican worship.

Tellingly, the Rev. Peter Broadbent, a Synod member for the London diocese, said he thought it would be very difficult for the House of Bishops to take any effective action on the problem, because "things have been so lax for so long that it is difficult to know how to stem the tide."

## Whence 1662?

The report of Bristol's book added some discomfiture to that already surrounding the ASB, which Kilmister told *TCC* is "worn out after only 11 years" and is to be revised, unlike the Cranmerian prayer book, which has lasted for more than four centuries. Paradoxically, there appears to be broad support for the ASB, but less consensus about the future of the 1662 prayer book, which remains the C of E's official liturgy.

In November, General Synod looked toward further revi-

ANTHONY KILMISTER, chairman of the English Prayer Book Society, hailing Bishop Rogerson's remarks, warns that without the traditional prayer book the liturgical structure of the church would be vulnerable to doctrinal collapse.



sions by the end of the year 2000—though the ASB may continue to be authorized as is beyond that date. The Liturgical Commission is to bring forward in the next few years recommendations as to how revised texts and services can best be embodied "in a book or series of books," according to *Church Times*.

In the Synod's debate on the matter, it was claimed according to one report that a generation of older people had been driven out of the C of E by the disappearance of the traditional prayer book and the complexities of the ASB. Many speakers also voiced dismay at the insensitivity with which a number of parishes had introduced the modern language rites.

Some comments reflected renewed recognition of the value of common prayer, oft-repeated to adhere to the memory and heart, and of the importance of the rhythm and cadences of words and sentences.

Bishop Stephen Sykes of Ely said according to *Church Times* that "Anglican spirituality is deeply rooted in the phenomenon of repetition." Liturgical changes had actually disturbed those patterns and cadences, and Sykes said there were times when the Lord's Prayer simply broke down because people could not remember which version they

were using. "That strikes me as a very high price to pay for liturgical reform," he said.

"I plead that the Commission will consider with the greatest seriousness the consequences of not one book but several books, and grasp the nettle of there being too many options," Sykes said. "The worshipping congregation . . . is one of the great agents of evangelism in our day, and it needs to be at home with its liturgy—not with its nose buried in the text, but praying the words from the heart."

But the uncertainty of the traditional prayer book's ongoing presence is evident in the views of some, including one of the ASB's authors, the assistant bishop of Rochester, Colin Buchanan (in trouble a few years ago for the Tutu financial fiasco in Birmingham), who flatly said the 1662 prayer book did not have an important part to play in the future of the church, drawing cries of "shame!" from several Synod members in the process. Buchanan said he had long been realizing that it (meaning, presumably, all prayer books in the Cranmerian tradition) was disappearing from Anglican Churches all around the world, nor would the ASB bear the weight of carrying the church through the 1990s. "We are not going back to uniformity; though we didn't have it when we thought we did," he claimed.

\*IN A RELATED STORY, the wider teaching and use of the language of the Authorized (King James) Version of the Bible and the (1662) **Book of Common Prayer** received government backing in the House of Commons in December, according to *Church Times*. Alan Haworth, a junior education minister, said in a brief debate that the issue was important: the disinheritance of the children of this generation because too few teachers or clergy were accustomed or disposed to using the Authorized Version of the Bible or the traditional prayer book. He was replying to, and supporting, a similar protest from John Bowis, a Conservative member from Battersea. Haworth said the AV should not be confined to the catacombs of the education system. He ended by reading the prayer book collect for the second Sunday in Advent.

## Waite, Episcopal Church, Deny Role In North's Iran-gate

Anglican envoy Terry Waite—recently released after nearly five years as a hostage in Lebanon—has confirmed that he knew nothing of Col. Oliver North's arms-for-hostages deals until they became public knowledge in November, 1986, and denies participating in them knowingly, reports *Episcopal News Service*.

In his first public response to speculations that he may have served as a decoy or cover for North's covert operations to trade arms to Iran for release of hostages held by pro-Iranian Shiite Muslims, Waite said during a radio interview that he was probably "manipulated" by North, with whom he met on many occasions, but "that is not to say that [the Anglican Church was] a party to what happened."

"There is no way in which the church could or would have any dealing whatsoever with arms-for-hostages nor for that matter in paying ransom for hostages," he was quoted as saying by *The Living Church*. "I would not have any part in that." He acknowledged his own capture may have been prompted by the same sort of suspicions on the

part of his captors that the media is seeking to clarify now.

Former Archbishop of Canterbury Robert Runcie also has denied knowledge of the arms-for-hostages scheme but admitted Waite's contacts with North were unfortunate.

The Rev. Charles Cesaretti, who was deputy for Anglican affairs for the U.S. Episcopal Church when Waite was taken hostage in 1987, also dismissed speculation that Waite was in Lebanon on assignment from the Episcopal Church and that he was unwittingly drawn into the "Iran-Contra" affair.

---

## Lutherans Join Sex Debate Study Raises Questions— Clearly Looking For New Answers

The Evangelical Lutheran Church in America (ELCA), a moderately liberal denomination which is the largest confessing Lutheran body in the United States, has issued a long-awaited church study on human sexuality, raising questions about some church restrictions on sexual behavior.

The document, "Human Sexuality and the Christian Faith," is intended to stimulate churchwide discussion on "God's good gift," sex. It cites no final answers to questions about the rightness of committed homosexual unions and unmarried heterosexual relations, but plainly appears to be looking for some different answers than have been given in the past.

According to an *Associated Press* report in *The Washington Times*, the 5.2 million-member denomination's study is first to be the subject of general review and debate, after which a "policy position" is to be drawn up.

The study asserts that "Many gay men and lesbian women are well-adjusted and live out faithful, committed sexual relationships, but without the social approval and support that heterosexual couples take for granted." Noting that more than 40 percent of the U.S. population over age 15 is single, it also says "the church affirms that they, too, are sexual beings but typically has said or done little to help them live out their sexuality." It cautioned, however, that "Our human vulnerability, especially evident in sexual activity, needs to be protected by boundaries that are safe and reliable. At the same time compassion sometimes pulls us beyond established boundaries."

According to an *AP* story in *The Washington Post*, the study is critical of past church attitudes: ". . . Christians view all structures, including those that order our sexual life, as historically conditioned and subject to change. . . . Morality is never a settled package. . . . It is continually changing. We must be open to the possibility that faithfulness to Christ's mission in our day may cause us to question some moral rules and practices we have inherited. We are part of a living, dynamic tradition."

In addition, a *Religious News Service* story in *Christian News* quoted the report as claiming that ". . . there seems to be no persuasive evidence that therapy or prayer can change homosexuals into heterosexuals. . . . As we wrestle with the biblical witness, we must distinguish between moral judgments regarding same-sex activity in biblical times and in our own time. In light of the biblical witness we realize we live in the interim where no absolutistic judgments can be drawn."

---



TERRY WAITE, Anglican envoy and former hostage: no knowing role in Oliver North's arms-for-hostages deals with Iran.

The *Living Church* said that Cesaretti denied meeting Col. North, who reportedly was filmed entering or leaving the national church center in New York City, and said he and Presiding Bishop Edmond Browning had tried to persuade Waite not to leave for Lebanon because of the danger.

Answering suggestions that Waite's role in efforts for the hostages was self-serving, Captain Philip Johanson, Chief Secretary of the Church Army (for which Waite earlier trained recruits) said according to *Church Times*: "Is it possible that anyone can really believe that Terry negotiated for the release of hostages for the publicity value, as was reported by one newspaper . . . ? Would anyone return to the Middle East as Terry did against the advice of Church and state for that kind of reason? Terry knew the risk he was taking. He had left instructions at Lambeth Palace to the effect that if he went missing no one should go after him and no ransom be paid for his release."

There were other ripples when disparate reports of Terry Waite's personality came out from fellow hostages. *Episcopal Life* quoted Thomas M. Sutherland, released just before Waite, as saying Waite was "reasonably difficult to get along with. On occasion, he could be sympathetic. But I would have to say with all honesty that I found him to be very insensitive to our captors and not at all the kind of person I would have liked to see negotiating with the Hezbollah." However, Terry Anderson, an *Associated Press* correspondent who was also released, differed: "He risked his life for me. I never heard him express a word of regret or bitterness. He'd do it again tomorrow; I know it."

In another vein, *Episcopal News Service* reported that Joy Brodier of Bedford, England, was pleasantly surprised to see a newly-returned Terry Waite read from a postcard she had mailed to him during his captivity, which she had hopefully addressed to "Terry Waite, c/o Hezbollah, Party of God, Beirut." She chose the postcard depiction of an imprisoned John Bunyan, and wrote Waite: "We remember, we shall not forget. We shall continue to pray for you and to work for all people who are detained around the world." Waite has recently made a point of thanking well-wishers and those who prayed for him during his imprisonment.

Waite himself said he had "no regrets" despite the physical and psychological tortures he endured in captivity. His faith, he said, sustained him, and he emphasized he was determined to convert this experience into something that

will be useful . . ."

Waite's "courage and endurance," along with that of three other British hostages returned from captivity in Lebanon, were acknowledged in the Queen's New Years Honours List, in which Terence Hardy Waite, Brian Keenan, John Patrick McCarthy and Jack (Jackie) Mann were named as CBEs (Commanders of the British Empire).

## More Orthodox Bodies Consider NCC Suspension

Three more American Orthodox church bodies are considering a suspension of their membership in the National Council of Churches (NCC), adding to the troubles of the theologically-liberal ecumenical group, which has been reeling under budget cutbacks and last year's suspension of membership by five other Orthodox Churches.

According to a *Religious News Service* story in *Christian News*, officials of the Armenian Church of America plan to meet with leaders of the Coptic Orthodox Church and Syrian Orthodox Church. One leader, Archbishop Athanasius Samuel of the latter body, said his church had been ignored by the NCC and was a member "in name only. Many times I went for help and advice, and they never gave any," he said.

The Orthodox object to ongoing support for (or ambivalence about) the practice of homosexuality, the ordination of women and other theological and moral issues, a situation exacerbated by liberal actions in these areas by officials of the Episcopal Church (one of some 30 NCC member churches).

The current consideration by the NCC of a renewed membership application by the mostly-homosexual Metropolitan Community Churches (MCC) is believed to have raised Orthodox frustration to an even higher level, as have recent World Council of Churches meetings, which have leaned toward feminism and paganism at the expense of Christian doctrine.



### THE ORDER OF ST. ANDREW

*A Religious Order of men and women,  
both married and single,  
not living in community.*

*For information, contact:*

*The Father Or Mother General  
The Order of Saint Andrew  
2 Creighton Lane  
Scarborough, New York 10510  
914/941-1265; 762-0398*

# Newsclips

## ANGLICAN—INTERNATIONAL

Sixty-five persons gathered in Manitoba in November to celebrate the **15TH ANNIVERSARY OF WOMEN PRIESTS IN CANADA**. The event, entitled "Spirit Rising: Dance of New Birth," apparently revealed that women clergy are still having problems fitting in. According to *Anglican Journal*, the gathering focused on barriers which are considered to prevent women from participating fully in the life of the church. Among comments of participants were: "It is often hard for us to admit the struggle is going on because we so want to fit in. We don't want people saying it was a mistake to ordain us. We become so worried about being called strident"; "Women have won the struggle to be ordained, but now we are in a greater struggle, a more subtle one, to create a new community of women and men that treats both fairly"; "Women have begun to question the parochial nature of the parish system . . . We need to ask questions about our place in the church and the systems that currently exist"; "We must continue to struggle. We cannot feel satisfied with accomplishing one goal and letting it go at that. Being ordained does not necessarily mean being included. Ordination has been accomplished, but having women included in the full life of the church has not been accomplished"; "I'll be at a clergy conference, and I'll be sharing something and I'll start to cry. And I'll look up and no one will be crying with me. It's as if they are not hearing what I am saying, as if they are not listening"; "Change has a price . . . If we want to be alive as a church re-born, we are going to have to die a little"; ". . . How can we learn to speak together in faith and integrity and not kill each other when someone speaks the truth?" In a related story, **THE FIRST WOMAN ARCHDEACON IN THE ANGLICAN CHURCH OF CANADA** has been named in the Diocese of Qu'Appelle, according to *Anglican Journal*. She is Canon Betty Garrett of Melville, Saskatchewan.

Among those joining in more recent reaction to the Open Letter against interfaith worship—now said to have the signatures of a third of British clergy—was the **ARCHBISHOP OF YORK**. *Church Times* reports that, though he did not mention the letter by name, Dr. John Habgood, while preaching on God's gifts in York Minster on Christmas Day, went on to say: "The trouble with gifts is that they turn too quickly into possessions, and I am conscious of an ugly possessiveness creeping into Christianity itself." There has been an attempt in recent weeks "to draw a ring-fence around Christian worship for fear of contamination by other faiths. Of course we must avoid a kind of religious mish-mash. But are we so unsure of what God has given us that we have to be over-assertive about it to the point of insensitivity?" Habgood continued: "I detect, too, a certain meanness creeping into some forms of the Christian faith,

attempts to ration God's grace, to lay down rules for receiving it, to exclude and dismiss the wistful half-believers who sense something magical and important about Christmas, but cannot put it into orthodox words. Again, I am not saying that orthodox words don't matter, but we don't begin there. We begin with God's generosity towards those who don't deserve it."

## IN BRIEF—

**\*THE FIRST WOMAN PRIEST TO BE ELECTED TO THE INTERNATIONAL ANGLICAN CONSULTATIVE COUNCIL (ACC)** has been chosen. Barbara Clay of Coquitlam, British Columbia, will serve as one of Canada's three ACC members. - *Compasrose/Anglican Journal*

**\*THE NEW ARCHBISHOP OF WALES**, the Most Rev. Alwyn Rice Jones, was enthroned with Celtic ceremony and splendor in his home cathedral of St. Asaph (of which jurisdiction he also remains bishop) in North Wales late last year. The enthronement was conducted in both Welsh and English. Jones is a supporter of the ordination of women priests, toward which his church has taken some tentative steps of late. - *Church Times*

**\*TAKING THE PLACE OF DR. GEORGE CAREY, NOW THE ARCHBISHOP OF CANTERBURY, IN THE DIOCESE OF BATH AND WELLS**, the Rt. Rev. Jim Thompson, former Bishop of Stepney, was enthroned in a packed cathedral late last year. In his sermon, Thompson said he felt the church today was growing closer to God, and the arrogant self-assurance of secularism was cracking. He urged the Church to clear away the "isms": denominationalism, overweight synodism, liberalism, traditionalism, Anglo-Catholicism, Evangelicalism; to have no party spirit and no diluting of the gospel. - *Church Times*

**\*THE NEW BISHOP OF GLOUCESTER OPPOSES THE ORDINATION OF WOMEN**. Peter Ball, the 59-year-old Suffragan Bishop of Lewes in the Diocese of Chichester since 1977, a monk of the Community of the Glorious Ascension, and the twin brother of the Bishop of Truro, says his appointment shows "the Church continues to appoint those it believes will fit the job, and not on the basis of those who will ordain women." - *Church Times*

**\*AN "AFFIRMING CATHOLIC" WHO SUPPORTS THE ORDINATION OF WOMEN PRIESTS HAS BEEN ELECTED AS BISHOP OF MONMOUTH IN WALES**. The Rev. Rowan Williams, a member of the Anglican/Orthodox Commission who speaks Russian, the Lady Margaret Professor of Divinity at Oxford and a canon of Christ Church, succeeds Bishop Clifford Wright, an opponent of women's ordination. - *Church Times*

**THE FIRST ANGLICAN INDIGENOUS BISHOP IN EL SALVADOR** has been elected. The Rev. Martin Barahona is returning to his nation after leaving it in 1978 for political reasons. - *Anglican Journal*

**\*ANGLICAN MAGAZINE**, a 102-year-old Canadian publication originally named the *Living Message*, ceased publication with the December edition. The publication faced declining circulation after raising its subscription rates by 120 percent, from only \$5 to just \$12, after its budget was cut by \$40,000. The magazine's circulation of 10,000 fell to 8,000. The magazine will go into "limbo" for about ten months, after which it may resurface as an

ecumenically-focused or other more broadly-based publication. - *Anglican Journal*

**\*REGISTRATIONS AND FINANCIAL SUPPORT FOR AN INTERNATIONAL MEETING OF ANGLICAN WOMEN HAVE BEEN LESS THAN EXPECTED**, apparently due to world economic conditions, which may force changes in plans for the Worldwide Anglican Encounter slated in Brazil March 29. The number of participants could be cut from an anticipated 2,000 to less than half that number. Keynote speaker for the event will be Professor Chung Hyun Kyung of South Korea, whose syncretistic presentation at last year's assembly of the World Council of Churches in Australia stunned the gathering there. - *Episcopal News Service*

**\*"ENTERING INTO THE STRANGENESS OF OTHERS AND FEELING THEIR PAIN"** is part of what's involved in tolerance, according to the Archbishop of Canterbury, who also cited the need for understanding and education. Dr. George Carey said he understood Muslim reaction to Salman Rushdie's novel *The Satanic Verses* because "the book contained an outrageous slur on the Prophet and so was damaging to the reputation of the faith." Carey's remarks were denounced by Rushdie—in hiding after Muslim leaders promised to kill him—as "a form of approval for spiritual violence and vengeance." - *Episcopal News Service*

**\*THE CHURCH OF ENGLAND IS "USELESS AT THE JOB FOR WHICH IT IS INTENDED,"** according to an *Economist* editorial. The publication defined that task as "the provision of moral and spiritual guidance for its people." - *Anglican Journal*

**\*ENGLAND'S FIRST AIDS CHAPEL**, set aside as "a place of prayer for all those who live and die under the shadow of HIV and AIDS," was dedicated in Southwark Cathedral recently by the Bishop of Woolwich, the Rt. Rev. Peter Hall, with nearly 1,000 people in attendance for the ecumenical service. - *Church Times*

**\*A MILLION AND A HALF BRITISH PEOPLE BROKE THE LAW AND BRAVED CHURCHGOERS' PROTESTS** as supermarkets opened their doors for the first time on Sunday in December. One indication of the tacit lapse of enforcement of the ban on Sabbath trading may be enactment of a law giving shop workers an absolute right to refuse to work on Sundays. Among those opposing the Sunday openings were the Archbishop of Canterbury and several members of Parliament. - *Church Times*

**\*GEORGE SIMMS, RETIRED ARCHBISHOP OF ARMAGH AND PRIMATE OF ALL IRELAND**, has died at age 81. Simms, a student of Irish history and culture and former seminary dean, became primate in 1969, near the start of the current round of sectional violence in Northern Ireland. - *Anglican Journal*

**\*A TIBETAN BUDDHIST COMMUNITY** has bought an island off the west coast of Scotland as a retreat center. It is the 900-acre Holy Island, which lies off Arran. - *Church Times*

**\*SEEN IN AN OVERSEAS DIOCESAN NEWSPAPER** (but we're not saying which one): "The trouble with being a traditionalist is that so many of your fellow travellers are cranks, crackpots and twits. It sometimes tempts you to give up and let the despisers of tradition destroy everything you hold dear, while you sit in your bunker, fingers in your ears and eyes tight shut . . ."

"**ANGLO-CATHOLICS** who may disagree with each other on such issues as human sexuality, feminist or inclusive language liturgies and ordination of women had an opportunity to discuss their differences along with what they hold in common at a recent meeting in Chicago," reports *The Living Church*. "Advancing Anglican Catholicism" was the theme of the gathering at the Cathedral of St. James and a Chicago hotel, the third in a series of conferences and the first in North America. Speakers and the 75 persons attending, among them 11 Canadian Anglicans, continued a dialogue begun at two earlier conferences in England. Among presentations was that by Bishop Richard Holloway of Edinburgh, who has helped spearhead the "Affirming Catholicism" movement in Britain which includes both traditional Anglo-Catholics and those who claim that identity while supporting the ordination of women. Holloway exhorted those at the Chicago meeting to "repudiate the seductivity of nostalgia" and the "negativism" of the catholic movement in the past ten years, according to the story. He stressed that disagreement should be welcome, and that argument should take place within the context of a well-developed theology of history. He called for "an inclusive and generous catholicism" which affirms more than it denies and celebrates more than it condemns. Meanwhile, another speaker, Bishop William Wantland of Eau Claire, aligned with the traditionalist Episcopal Synod of America, emphasized the need for the church to remain faithful to the divine commission without becoming trendy. He suggested that the Episcopal Church's failure to evangelize follows from its lack of clarity in theological vision. He urged participants to recapture the language of decision and conversion central to the church's celebration of baptism, said the story. Wantland also made a plea for the honoring of the Episcopal House of Bishops' resolution respecting the conscience of those who do not accept the ordination of women to the priesthood and episcopate. Other presentations included those by the Very Rev. Alan W. Jones, dean of Grace Cathedral, San Francisco, and Anne Carter Mahaffey, lay theologian from the Diocese of Kentucky. The story said a committee was formed to plan other similar conferences and regional meetings. Bishop Frank Griswold of Chicago was named episcopal convenor for future gatherings.

**A FORMER EPISCOPAL CONGREGATION HAS BEEN ADMITTED INTO THE ORTHODOX CHURCH.** The traditionalist St. Mark's Parish of Denver, which parted ways with the Diocese of Colorado after a court fight and no longer inhabits its century-old, downtown Victorian edifice, had relocated and joined the Polish National Catholic Church (PNCC), but left the PNCC in favor of the Antiochian Orthodox Church (AOC), in which the parish is allowed continued use of the traditional-language **Book of Common Prayer** with minor modifications. The parish's rector, the Rev. John Connely, reports that St. Mark's, one of four AOC (and ten Orthodox) parishes in the Denver area, now has a weekly Sunday attendance of over 100, with some 140 persons as full members. Connely was ordained into the Orthodox priesthood by Metropolitan Philip (Saliba) in October, when parish members were received into the AOC by chrismation, the Eastern form of Confirmation by

means of anointing with hallowed oil. The transition to Orthodoxy was easy for the parishioners, who in Connelly's words, "unlike so many Episcopalians today, were well taught in the faith, and already very close to Orthodoxy." St. Mark's is a parish of the AOC's "Western Rite Vicariate," which is a category of congregations, mostly of Episcopalian and Roman Catholic backgrounds, which are permitted to worship using large elements of "Western Rite" (mostly traditional Anglican) liturgy. As for St. Mark's former landmark building, a "loyal St. Mark's mission" populated mainly by a dissenting group of original parishioners met in the edifice for somewhat longer than a year before it could no longer afford to stay, after which sources say the building was closed, and its contents gradually removed and sold.

The **DIOCESE OF CHRIST THE KING**, a leading Continuing Church body in the United States, has transformed itself from a nationwide body under a single bishop to a three-diocese structure under the title "Anglican Province of Christ the King." According to a report in *The Diocese*, the Rt. Rev. Robert S. Morse, leader of the church since 1978, continues as bishop of the Western States (the states west of the Mississippi River, except for Louisiana). Two other bishops, who have hitherto served under Morse nationally, were eligible for election as bishops for the Northeastern and Southern States. According to an enabling resolution passed at the church's 1991 synod at Tulsa, Oklahoma, an Archdiocese in the Washington, D.C., metropolitan area is to be created in the future.

**BISHOP ALBION W. KNIGHT JR. IS TO RETIRE IN JUNE** as presiding bishop of the United Episcopal Church of North America and as Missionary Bishop of the East. According to a *Glad Tidings* report, Bishop Knight, who will be 68 in June, said his decision, taken for "family and personal health considerations," is "irrevocable," and will take effect at the Continuing Church jurisdiction's National Convention in May of this year. Knight, a retired U.S. Army General who was ordained priest while on active duty, became a bishop in the UECNA in 1986, and saw the number of congregations under his episcopal oversight grow from ten in that year to a total of 40 reported in late 1991. He wrote in his bishop's column that "I wanted to help the UECNA gain recognition and credibility in the worldwide traditional Anglican movement. That has been done. I wanted to open (and re-open) doors of communication among key traditionalists in order to seek a spiritual (not organizational) unity. That has been done, with the major help of the Church Information Center [in Towson, Maryland]. . . ." As to the future, he said: "I will continue as the Director of the Church Information Center, as an Ecumenical Officer (should [the] House of Bishops desire), and to seek increased opportunities for preaching the Gospel and teaching the Faith within the UECNA and other parts of the Christian body. I also want to continue helping to strengthen the traditionalist movement. I made this decision with many regrets. There is much more work to be done. We need to take further steps in our maturing process. Contrary to the belief of some, I do not believe we have yet gained the necessary maturity and experience to survive unaided as a long-term church body." In a related development, the UECNA's National Council, which Knight heads, has completed a long process of reviewing and

approving the body of canon law that it will recommend for adoption by the national church, to replace provisional use of the Constitution and Canons of the Episcopal Church as they were in 1958. Another key development is the signing of an intercommunion agreement with the Anglican Catholic Church (more fully reported in the "Special Report" in this issue).

"Ten years ago," wrote a Continuing Church priest to *TCC* not long ago, "the Episcopal Church never acknowledged our existence." Now, several ECUSA bishops seem "a tad nervous" and eager to "warn their flocks against the **PEOPLE WHO LOOK LIKE ANGLICANS** but (in their view) really aren't." A recent case in point is Bishop Harry Shipps of Georgia, who, in a November, 1991, column in the diocesan paper, was anxious to steer members away from local congregations claiming to be "Anglican." Clearly maintaining the view (not universally accepted) that there can be no Anglicanism apart from jurisdictions and bishops formally recognized within the "official" Anglican Communion (the same stand adopted by church leaders toward the Episcopal Synod of America's new missionary diocese), Shipps said that "There is only one Anglican Church in this country and it is the Episcopal Church. . . . Breakaway groups (including 'Independent' Episcopal Churches) may look like Anglicans and may worship like Anglicans but they are in schism (*Gr. "torn"*) from their mother church. It may well be noted that the Anglican Communion is in schism from our mother church, the Church of Rome. But I don't know of any Anglicans/Episcopalians who advertise themselves as Roman Catholics!" Notably, however, Shipps said that "The sad part of this picture is that these folks have felt they had just cause to leave their family. In some cases there may have been no other choice, as with those who simply cannot accept the ordination of women. But," he admitted, "in many other cases we have not dealt charitably with those who hold minority positions [that is, minority in the Episcopal Church but not in the Anglican Communion or the Universal Church]. Perhaps in some instances the majority have acted in an imperious manner. There is a lesson here for all of us."

## IN BRIEF—

\***BISHOP EDWARD MACBURNIEY OF QUINCY**, Illinois, vice president of the traditionalist Episcopal Synod of America, has been unanimously elected to the Board of Directors of the Prayer Book Society. The Society's newsletter termed MacBurniey's election a "positive step in the continuing struggle for liturgical orthodoxy. . . ." - *Mandate*

\***THE EPISCOPAL CHURCH'S OLDEST BISHOP**, the Rt. Rev. Arthur Raymond McKinstry, died on Christmas Day at the age of 97. McKinstry served as the fifth bishop of Delaware from 1939 until his retirement in 1954. He was ordained a priest in 1920, following graduation from the Episcopal Theological School in Cambridge, Massachusetts. McKinstry was associated with several U.S. presidents, and in 1934 presided at the marriage of Lyndon Baines Johnson and Lady Bird Taylor. Known for his sense of humor, McKinstry was once dubbed by *Sports Illustrated* as the "private chaplain to Kelso," a famous racehorse. He declined an offer to be the chaplain of another racehorse

by saying, "I'm a one-horse chaplain." - *Episcopal News Service*

\***THE DIOCESE OF ATLANTA** has joined in belt-tightening underway in other Episcopal jurisdictions, reducing support for the national church in its '92 budget from \$565,000 to \$510,000; the 1992 asking had been \$754,000. Four diocesan staff posts were also cut in diocesan council action in order to balance the jurisdiction's budget. The budget was to go to the diocesan executive board in January for finalization. - *The Living Church*

\***THE CATHEDRAL OF THE INCARNATION IN THE DIOCESE OF LONG ISLAND**, faced with heavy debt and mounting legal obligations, has had to restructure its cathedral chapter and faces long term negotiations in deciding the fate of two schools it has operated. A \$5 million indebtedness incurred to support the two schools in the face of declining enrollment caused the chapter ultimately to vote to close the schools and lease the property in order to pay off some of the debt. However, the chapter was faced with lawsuits from some students, parents and alumni upset with the closings, who based their action on deed restrictions. A court review has directed the continuance of one of the schools, while the other campus could be leased to help retire the debt. However, negotiations on other options with parents and alumni continue. - *The Living Church*

\***SOME OBSERVERS BELIEVE IT LIKELY THAT A WOMAN MAY BE ELECTED SUFFRAGAN BISHOP OF WASHINGTON, D.C.** Bishop Ronald Haines has called for the election, with a diocesan convention scheduled to convene in late May. - *Washington Diocese*

\***NEWSMAKING NEWARK BISHOP JOHN SPONG**, on a recent visit to Ann Arbor, Michigan, spoke of "his early life of certainty and dependence in the Church, as contrasted with his later adult life, in which he has embraced both uncertainty and insecurity," according to a reporter on the scene. - *The Record*

\***SPONG, HOWEVER, SEEMS RATHER CERTAIN ABOUT WHERE THE EPISCOPAL CHURCH IS GOING.** After the General Convention in Phoenix, he reportedly sees victory in sight, claiming that the church has now "backed into the future. . . We refused to vote anything prohibitive and we refused to put any blocks before gays and lesbians in the ordination process. . ." - *Raleigh News & Observer*

\***MEANWHILE, A NEW SPONG BOOK** may be out this summer. Entitled **Born of a Woman**, it questions the virgin birth and ponders the paternity of Jesus. - *Raleigh News & Observer*

## RELIGION—USA

A new, cold age: If you thought the abortion issue was a challenge, think about the fact that more than **23,000 FROZEN HUMAN EMBRYOS** are now "on ice" as part of a new trend toward storing fertilized ova as a means of boosting the chances of pregnancy. According to a *Washington Post* story, "cryopreservation," which had previously been used to preserve male sperm, has been used experimentally for embryonic preservation since the 1940s, and has been employed extensively among cattle breeders for 15 years. But it was only in 1983 that the first successful transfer of a frozen human embryo took place. In addition to what might be termed "souls in suspension," issues being debated in con-

nection with the matter include the possibility of multiple births (which, often being premature, are extremely expensive) and the possibility of selecting among (and discarding unwanted) embryos during the implantation process.

Meanwhile, America's Roman Catholic bishops have called on governments to make **FAMILY POLICY** their priority. According to *The Washington Times*, James Cardinal Hickey, the Archbishop of Washington, noted that "Our children and families are hurting. The signs of this neglect are all around us." He made the remarks in connection with a bishops' letter which calls for a "comprehensive family policy" at federal and state levels. "While others are campaigning for public office, let us campaign for children," the letter said. "Let us insist that the needs of our children—all children, especially unborn children and poor children—take first place in the dialogue over the values and vision that ought to guide our nation." The bishops' action parallels action by a coalition of 15 liberal Protestant and Jewish groups and 30 state organizations which has chosen **HEALTH CARE REFORM** as its major domestic initiative.

A group of thirteen Jewish and Christian theologians, philosophers and legal scholars has issued a statement warning against further extension of the movement to **LEGALIZE EUTHANASIA**. According to a *Wall Street Journal* article, the group, which includes the Rev. Richard John Neuhaus, a former Lutheran pastor who is now a Roman Catholic priest associated with the Institute on Religion and Public Life, publisher of *First Things* magazine, noted: "Deeply embedded in our moral and medical traditions is the distinction between *allowing to die*, on the one hand, and *killing*, on the other. That distinction is now under attack and must be defended with all the force available to us." The group warned that "Legalized euthanasia would inevitably require the complicity of physicians. In a time when the medical profession is subjected to increasing criticism, when many people feel vulnerable before medical technology and practice, it would be foolhardy for our society to authorize physicians to kill. Euthanasia is not the way to respond to legitimate fears about medical technology and practice. It is unconscionable that the proponents of euthanasia exploit such fears. Such fears can be met and overcome by strongly reaffirming the distinction between killing and allowing to die—by making clear that useless and excessively burdensome treatment can be refused, while at the same time leaving no doubt that this society will neither authorize physicians to kill nor look the other way if they do."

The battle for **FUNDAMENTALIST DOMINATION OF THE SOUTHERN BAPTIST CONVENTION**, largely settled at the national level, has now moved to the states, with Baptist colleges leading the opposition by moving toward greater autonomy, reports *Religious News Service* in *Christian News*. Fundamentalists, disturbed by what they see as liberal teaching at Baptist colleges, and buoyed by successful efforts to get control of seminaries and church agencies, are seeking more control over the colleges' governing boards. Such issues came up at three Baptist state conventions in recent weeks, with fundamentalist efforts to gain control thwarted in Texas and Florida, but partially successful in South Carolina. The actions included those of the Texas Baptist General Convention, a stronghold for fundamentalist leaders, which approved a compromise

November 11 that limits the state convention to choosing one-fourth of the governing board members for Waco's Baylor University. Previously, the convention had elected the entire board. The Florida Baptist Convention narrowly rejected a motion in November to withdraw all funds from Stetson University in DeLand, dashing hopes of fundamentalists, who think the school is liberal. The South Carolina Baptist Convention, however, was persuaded by fundamentalists in November to initiate legal proceedings against Furman University rather than accept a compromise that would have limited the state convention's control over the school. The convention voted to sue the school for changing its charter unilaterally.

The first nationwide conference of **CHRISTIAN LESBIANS OUT TOGETHER (CLOUT)** established a national network to support Christian lesbians who are "out of the closet," to "provide a lesbian presence within the established denominations, and to explore a theology that springs from their own experiences as Christians and as lesbians." The conference, called "A CLOUT of Witnesses," drew 72 participants to Minneapolis, according to a press release from the organization which appeared in *Christian News*. Among speakers was Carter Heyward, a professor of theology at the Episcopal Divinity School in Cambridge, Massachusetts, who defined the current political climate as "an historical moment of distortions, when everything is called what it is not." (Our point exactly, Ms. Heyward. - Editor) In a related story, a mild sensation was created when it was reported that the incoming president of the National Organization for Women (NOW), Patricia Ireland, has acknowledged in *The Advocate*, a homosexual magazine, that she is involved in a lesbian relationship, though she remains legally married to a man. A NOW leader in Florida was quoted as saying that "The rank and file of NOW will be very divided. Some people will find it scandalous and wrong. . . some people will shrug and accept it. But it's a heavy blow. . ."

## IN BRIEF—

**\*THE PRESBYTERIAN CHURCH'S FIRST OPENLY LESBIAN MINISTER** has been appointed a local church pastor. Jane Adams Spahr is co-pastor of a congregation in Rochester, New York, one of 45 Presbyterian congregations in the United States to declare itself "open to ordaining gay and lesbian persons to church leadership positions." - *The Washington Post*

**\*MEANWHILE, THE PRESBYTERIAN CHURCH (U.S.A.)** is struggling to find ways to cut \$6.1 million from its national budget, nearly \$2 million more than the amount reported to the denomination's General Assembly last June. Officials of the 2.8 million-member denomination have until this month to make the cuts, which represent more than ten percent of the church's unified mission budget. - *Episcopal Life*

**\*A HOMOSEXUAL COUPLE IN THE DISTRICT OF COLUMBIA HAS LOST A BID TO BE LEGALLY MARRIED.** A Superior Court judge said that "What the plaintiffs herein sought a license to enter into, by definition, simply was not a marriage." Patrick G. Gill and Craig R. Dean said they will appeal the ruling. - *The Washington Times*

**\*THE GOVERNMENT'S BAN ON HOMOSEXUALS SERVING IN THE MILITARY HAS BEEN UPHELD BY A FEDERAL DISTRICT JUDGE.** U.S. District Judge Oliver Gasch ruled that the regulations "rationally further legitimate state purposes." - *The Washington Times*

**\*A LESBIAN COUPLE QUALIFIES AS A FAMILY,** according to a Minnesota court ruling, in which a woman has been granted guardianship of her brain-damaged lover. A three-judge panel ruled that the two "are a family of affinity, which ought to be accorded respect." - *Time*

**\*LOS ANGELES PUBLIC TV STATION KCET,** which last year caved in to militant gay threats to jam the station's phone lines during pledge week if it did not air a controversial documentary, "Stop the Church," has suffered decline in community support since the show was broadcast. Contributions are off more than \$54,000, and a member of the station's board resigned over the incident, taking with him a pledge for \$98,000. Criticized as strongly anti-Catholic, the documentary, which deals with the disruption of services at New York's St. Patrick's Cathedral by gay and abortion activists, had been rejected as unsuitable by Public Broadcasting System officials in Washington. - *Our Sunday Visitor/Catholic League for Religious and Civil Rights newsletter/The Los Angeles Times*

**\*EARVIN "MAGIC" JOHNSON,** the basketball star who advocated "safe sex" after announcing he has the HIV virus that leads to AIDS, has come out in favor of abstinence as well. He says: Practicing 'safe sex' is important, but even more important is for each person to act responsibly." - *Our Sunday Visitor*

**\*A FEDERALLY-FUNDED THEATER IS EXHIBITING "DEATH MASKS" OF PRESIDENT BUSH AND OTHER PUBLIC FIGURES WHO THE ARTIST SAYS "SHOULD BE DEAD."** The Dance Theater Workshop in New York City, where the masks are on display, has received \$530,700 in funding this year from the National Endowment for the Arts. Behind each mask hangs a flag representing the "countless Americans" offended or maligned by the particular "patriot," according to artist Lee Brozgold. - *The Washington Times*

**\*THE ARCHBISHOP OF WASHINGTON, D.C.,** has declined to rule on a petition to revoke the Catholic status of Georgetown University. James Cardinal Hickey took the stand in connection with a petition filed by conservative Roman Catholics who object to Georgetown's tolerance of an abortion-rights club on campus. - *The Washington Post*

**\*A FEDERAL JUDGE HAS DISMISSED ALL CHARGES IN A SEX ABUSE COMPLAINT** (earlier noted in *TCC*) against Roman Catholic Bishop Joseph A. Ferrario of Honolulu. Judge Harold Fong ruled that former Hawaii resident David Figueroa's complaint of alleged sex abuse that ended nearly ten years ago was filed too late, long after Hawaii's two-year statute of limitations ran out. Ferrario has repeatedly denied all the accusations. - *Baltimore Catholic Review*

**\*A LEADING ROMAN CATHOLIC ANTI-ABORTION LEADER HAS RESIGNED** from his teaching position amid allegations of sexual involvement with male students. The Rev. James Burtchaell, a former chairman of the University of Notre Dame's theology department, is the author of the 1982 book, *Rachel Weeping: the Case Against Abortion.* - *Christian News/Religious News Service*



\***THE REV. BRUCE RITTER**, who resigned as head of New York's Covenant House because of a sex abuse and money scandal, is working for a new charity, the Franciscan Family Apostolate, a group of lay Roman Catholics that works with the poor of India. - *Christian News/Religious News Service*

\***AFTER YEARS OF CONTROVERSY**, the nine million-member United Methodist Church, a generally-liberal mainstream denomination, must again debate its position on the practice of homosexuality. A national commission has asked the church's May General Conference to delete a church rule that says homosexual practice is incompatible with Christianity, and to endorse its view that biblical references to sexual practices should not be viewed as binding "just because they are in the Bible." - *Christian News/Religious News Service*

\***A WAVE OF MORE THAN 50 FIRES IN THE LAST 18 MONTHS** is alarming churches throughout Florida. Explosive devices which erupt during the night seem to be the cause of most of the fires. - *The Living Church/Time*

\***THE FIRST TRADITIONAL CAMBODIAN BUDDHIST TEMPLE** outside Cambodia has been started. The temple in Silver Spring, Maryland, will serve as a home to some 35 monks. - *The Washington Times*

\***AN OHIO BANK HAS OPENED BRANCHES AT THREE LOCAL CHURCHES.** Huntington National Bank of Columbus plans to expand the program to other churches in its six-state territory, with one of the reasons for its success being the \$15 to \$250 fee paid to the church for every new account opened by parishioners. - *The Wall Street Journal*

## RELIGION — INTERNATIONAL

The African nation of **RWANDA IS PREPARING FOR A VIRTUAL APOCALYPSE OF AIDS DEATHS**, joining several other nations in East Africa's "AIDS belt," where experts believe the epidemic may reach staggering proportions in the coming years. According to *Our Sunday Visitor* a recent report by the Catholic charity organization, Caritas Rwanda, said that 25 percent of the 400,000 people in the capital city of Kigali are already infected with the HIV virus that causes AIDS. Such charity organizations are already making plans to deal with the tens of thousands of children expected to be orphaned soon by the AIDS epidemic. Already, almost 5,000 orphans have been identified in Kigali. That number is expected to rise more than ten- or twenty-fold over the next five years. The Caritas report said that of Kigali residents with AIDS, 79 percent are poor, being mostly unable to find work; 57 percent are women; and that a substantial number of those with AIDS are between ten and 30 years old. The World Health Organization estimates that about six million people in sub-Saharan Africa are infected with the HIV virus, and the number is expected to reach 15 million by the year 2000.

A paralyzed Canadian woman has a **RIGHT TO DIE**, according to a Quebec court ruling. *The Washington Post* reports that the 25-year-old woman—identified as "Nancy B."—suffers from a rare neurological disorder, Guillain-Barre syndrome, which has left her paralyzed and unable to breath without a respirator, but that she is likely to remain alive for many years. She told the court: "I am fed up with living on a respirator; this is no longer a life. . . . The only

thing I have is television and looking at the walls. . . . It's been two and a half years that I've been on this thing, and I think I've done my share." The "right to die" issue is under considerable public discussion in Canada, where a bill that would relax the nation's anti-euthanasia laws is under study in a House of Commons committee.

They're *baaaack*: The **JESUS SEMINAR**, a group of theologically-liberal scholars who have previously taken it upon themselves to agree that the New Testament was almost entirely fabricated by the followers of Christ, have now decided Jesus never claimed to be the Son of God. According to a *Vancouver Sun* story reprinted in *Christian News*, Prof. John Dominick Crossan, a top Roman Catholic scholar and co-director of the Seminar, said that Christ did not think of himself as the only son of God, nor claim he would return after his death: "Jesus had a vision and a program that involved justice for all. Unlike most people of his day, he wouldn't draw lines between himself and the poor, or women, or non-Jews." Crossan said that he believes in God, but not the same God as "fundamentalist" Christians. He said he tries to personally follow Jesus' call to bring in "a radical social and religious egalitarianism." Among other comments were those by Jesus Seminar founder Robert Funk, who said: "Jesus' view that God's grace really belonged to the tax collectors, prostitutes and other outcasts is really pretty incredible. He got himself killed for embracing the marginal people and for criticizing the economic and political structures of the day. . . . His parables provide one of the great bodies of wisdom we have in the West." Another Seminar "fellow," Prof. James M. Robinson, said: "This Jesus believes in the beneficence of a God who will provide real bread for the day's need to those who literally do not know where their next meal is coming from," but that this socially radical Jesus was "spiritualized" by early Christians.

## IN BRIEF—

\***POPE JOHN PAUL II** may make another visit to the United States, perhaps in the fall or later, depending on the outcome of a feasibility study the U.S. Catholic Conference is said to be preparing. The Pope has visited the U.S. twice during his 13-year pontificate, in 1979 and 1987. - *Our Sunday Visitor*

\***THE SUPREME COURT OF CANADA**, deliberating on the 1986 case of a woman convicted of murder on the basis of her confession to a pastor and a lay counsellor, has ruled that confessions of criminal acts to clergy or counsellors do not hold the privileged status of conversations between solicitor and client. But the ruling also recognizes that violating such confidences may impinge on religious freedom, and that decisions to compel clergy to make such admissions in trials should be made on a case-by-case basis. The Anglican Church of Canada's General Synod has contended that all confessions should be confidential and expressed support for clergy maintaining that standard, but Archbishop Douglas Hambridge said last November that now "A person confessing may have to be told his communication is not privileged." - *Ecumenical Press Service*

\***THE MEXICAN LEGISLATURE**, as earlier forecast in *TCC*, has extended legal recognition to the nation's religious institutions, a measure that virtually ends the consti-

*Continued on Back Cover*

# The Afterword

Editorials

## Thanks . . . Keep It Coming

We wish to thank all those who responded to our Christmastide appeal. Several gave generously, and many, we suspect, sacrificially, and this support has been deeply felt. It has helped steady the magazine for the time being, and delayed the immediate crisis which loomed over the *CHALLENGE*.

Yet, at this writing we were still a little short of reaching even a third of the fundraising goal we hoped to meet by the end of this month (\$50,000), which was our initial best estimate about what we needed to keep going. (Year-end figures from last year reflect the likelihood of even greater needs, since, even though we underspent the budget by some \$8,000, the recession markedly slashed our income, causing a resurgence of our previously-declining deficit.) Most publications, both secular and church-related, are presently confronted by the same life-threatening economic ailments—and some notable journals have already succumbed.

Please don't let the *CHALLENGE* be among them. If you haven't yet made a contribution this year, or can give more, please act now to help *TCC* carry on what many have found to be a unique and indispensable ministry in the advance of traditional Anglicanism and orthodox Christian belief in general. Another appeal will be mailed out around Easter, but the sooner we receive your assistance, the better. As always, prayer for the continuance of this publication will also be appreciated.

## Of Priorities

A fair amount of grumbling has been heard for the last several years among ESA adherents who have waited for the Synod to "do something." Now that it has, a few of its constituent parishes, leaders and members initially acted ambivalently, resistantly, or, at worst, like they were betrayed. What happened here?

Perhaps not quite enough groundwork was laid for the missionary diocese (MDA) for it not to take some people by surprise, though, as earlier noted, the diocese is much like the Province X plan ESA proposed before. Still, discussion of the particular merits or demerits of the unique MDA venture is to be expected.

There are also some understandable reasons why some conservative parishes in ECUSA seemed to be wary of the missionary diocese at this point. As ESA bishops have just said, MDA is more useful at this time in reversing traditionalist decline, supporting formation of new missions and taking in formerly independent parishes which had parted ways with ECUSA. Various published reports indicated that settled traditional Episcopal parishes rightly or wrongly tend to feel that they are holding their own as endangered species surrounded by those who would see them overcome with the new religion, and prefer this somewhat precarious status to risking severely costly and disruptive legal battles which may ensue were they to transfer to the missionary diocese. Even the ESA's own official statements have given support for staying put if at all possible.

But, reasonable caution aside, are we the only ones who noticed a troubling undercurrent in early reactions of some ESA adherents to the missionary diocese? It made us wonder what some Synod leaders and members who reacted negatively were ultimately expecting the Synod to do, when the stand-off between ECUSA's growing heterodoxy, and the mandate for ongoing proclamation and defense of the true faith, had reached a petrified state.

In fact what they seem to have expected is for the ESA leadership to avoid the only thing left to do when an abandonment of faith within one's church becomes hardened, which is to leave the Episcopal Church outright, or to start functioning in some measure without regard to its authority. Some complainants still seem to be looking for a magical internal solution, a different sort of rescue within the institution which realism should suggest will never come, or if it does at some distant future point, will find no one left to rescue.

Such a mindset, if it does exist, regrettably seems to indicate that some traditional Episcopalians have been caught up in the liberals' game, which—since traditional sources of authority (Scripture and Tradition) have been sidelined—places allegiance to the institution before that to God or the faith, because the institution is all that is left. Any perceived disconnection from the institution (even if ECUSA, not ESA, is doing the disconnecting) is thus "schism." (Notably, one Episcopal bishop who took issue with MDA did so almost entirely on the basis of national and international resolutions about "turf" etiquette—the proper respect and protocol now expected in dealing with bishops and their jurisdictions—with little if any mention of unity in the faith as a basis for loyalty to the church.)

Genuine conscience and concerns for prudent actions must be respected in the current, certainly unprecedented, context and its concomitant vicissitudes. And perhaps we misjudge the feelings of some of our brethren. Yet we would ask careful examination of response to the clear course of ECUSA by those still within it, to ensure that reasons for staying put in ECUSA at this time are truly valid and not rationalizations which subordinate the true faith to an unwillingness to part from the "respectability" of a corrupt institution—a deteriorating church which itself is breaking apart due to internal disagreements about truth, leaving "each diocese left to make its own decisions," as one bishop said recently.

With God's kingdom and his truth at stake, there is no more room left for organized hand-wringing, for those who complain about ECUSA but who have no intention of ever parting with it no matter what revolting novelties they are confronted with. Maybe prudence suggests delay for now, but sooner or later to every orthodox parish or member in ECUSA will come "the moment to decide"—to decide whether one will be an "enabler" or combatant of heterodoxy.

In the end the structure known as the Episcopal Church, even if it were healthy, is not *the* Church; rather the Church is composed of those whose hearts are truly God's. When He looks down upon his Church it is those, and not manmade structures, which He sees.

# Christian Challenge Sponsoring Parishes

## COLORADO

### Colorado Springs

#### St. Athanasius

(Anglican Church of America)

2425 N. Chestnut St.

Sun HC 8a; MP 9:30a; Sung HC 10a

Children's SS 10a

Wed MP & Intercessions 9:30a, HC 10a

The Rev. Robert Grassberger

The Rev. Mr. Roscoe Reed

719/473-7950

## CONNECTICUT

### Fairfield

#### Trinity-St. Michael's Parish

(Province of Christ the King)

554 Tunxis Hill Rd.

Sun HC 8a; SS 9:45a-11:30a;

HC Sung 10a; Bible Study 11:45a

Wed HC (Lady Chapel) 7:30p

Daily MP 7:30a

All services 1928 BCP

The Rev. Rocco Florenza

The Rev. Daniel Griffin

The Rev. Robert Haux

203/576-0303

## DISTRICT OF COLUMBIA

### Church of The Ascension & St. Agnes

(Episcopal Church)

1217 Massachusetts Ave., NW

Sun Said Mass 8a and 12:30p;

Solemn Mass 10a;

Mon-Fri Mass 12:10p

Sat Mass 9:30a

Anglican Missal

The Rev. Perry Michael Smith

202/347-8161

## FLORIDA

### Deerfield Beach

#### St. Peter's Cathedral

(Anglican Church of America)

1416 S.E. Second Terrace

Sun HC 8a (said) & 10a (sung)

SS 9a (Nursery during 10a service)

Tues 7:30a HC

Wed 7:30p HC & Teaching Series

Thurs 7:30a MP

Fri 10a HC & Unction

The Rev. Joseph Spina

305/421-3506

### Goldenrod (Orlando)

#### St. Alban's

(Anglican Church of America)

3348 W. State Road 426

(Aloma Avenue)

Sun HC 8a (said) & 10a (sung)

SS 9a (Nursery at all services)

Wed HC 7:30p; Bible Study 8p

1st Sat of month: Sacrament

of Penance 4:30p

1928 BCP

The Rt. Rev. Walter Grundorf

The Rev. Canon Robert Miller

The Rev. Kenneth Horne

407/657-2376

## Jacksonville/Orange Park

### Church of St. Michael & All Angels

(Anglican Church of America)

Lakeshore Drive West, Orange Park

Less than 10 min. off I-295

Sun HC 10a: Holy Days as announced

The Rev. Laurence K. Wells

904/388-1031

## Vero Beach

### St. Mark's Anglican Church

(Anglican Church of America)

2345 14th Ave.

(while church building is in progress)

Sun HC 8a, 10a

1928 BCP

The Rev. Richard Smith

407/461-9667

## GEORGIA

### Atlanta

#### St. Barnabas Anglican Church

(Anglican Church of America)

4795 N. Peachtree Rd., Dunwoody

Sun 11a

1928 BCP

The Rev. William Weston

The Ven. Carroll Simcox

404/483-6511

404/457-1103

## ILLINOIS

### Quincy

#### St. John's Parish

(ESA/Episcopal Church/1928 BCP)

701 Hampshire Street

Sun Matins 7:15a; Low Mass 7:30a;

Family Choral Eucharist & SS 9:30a;

Mon EP 5p; HC 5:15p

Tues Matins 11:45a; HC & Healing

Service noon

Thurs Matins 8:45a; HC 9a

Fri MP 11:45a; HC noon

The Very Rev. Garrett Clanton

217/222-3241

## IOWA

### Des Moines

#### St. Aidan's Anglican Church

(Anglican Church of America)

4911 Meredith Drive

Sun MP 9:10a, HC 9:30a

Tues & Thurs EP 5:45p, HC 6p

The Most Rev. Louis W. Falk III

The Very Rev. Roger Rovelstad

515/225-7078

## Dubuque

### St. Thomas of Canterbury

(Anglican Church of America)

1480 S. Grandview Ave.

Sun 10a

Weekdays and Holy Days, Call

For Information

319/582-3264

## MICHIGAN

### Detroit

#### Mariners' Church

(Autonomous)

170 E. Jefferson Avenue

Sun HC 8:30 & 11a, Sunday School

and Nursery at 11a; Thurs HC 12:10p;

(All svcs 1928 BCP)

The Rev. Richard Ingalls

313/259-2206

## MINNESOTA

### St. Louis Park (Minneapolis)

#### Anglican Church of St. Dunstan

(Anglican Church of America)

4241 Brookside Avenue

Sun HC 8:30a (MP 1st Sun),

HC & SS 10a

(Nursery care 10a)

Tues 7p Bible Study

All services 1928 BCP

The Rev. William Sisterman

612/920-9122

## MISSISSIPPI

### Jackson

#### The Anglican Parish of St. George

(Anglican Church of America)

Chapel on the grounds of the

Agriculture and Forestry Museum,

East Lakeland Drive

Sun HC 11a (MP 2nd & 4th)

Wed Bible Study 6:30p

The Rev. Canon Van Windsor

The Rev. Ernest Saik

601/956-3425

### St. Stephen's

#### United Episcopal Church

3000 Old Canton Rd., Suite 275

Sun HC, SS & Nursery 8:45a

(MP 2nd & 4th)

Wed Bible Study 10:30a; 7:30p

The Rev. J. Nathaniel Reid

601/981-0228

## MISSOURI

### Kansas City (Prairie Village)

#### Trinity Church

(Anglican Church of America)

3820 W. 63rd St.

Sun 8a HC; 10:15a SS, MP-HC

The Rev. Robert Porter

The Rev. James Krehemker

913/432-2678

## MISSOURI (Continued)

### Springfield

#### St. Luke's

(Anglican Church of America)

2654 W. Republic Rd.

Sun HC 10a

Holy Days as announced

The Very Rev. W.R. Hudson

417/887-3713

## NEW YORK

### Hollis

#### St. Winifred's Anglican Church

(Anglican Church of America)

90-20 191st Street

Sun HC 9a (8a July 4-Labor Day)

The Rev. Herbert L. Miller, Jr.

718/464-9600

718/464-4251

## OKLAHOMA

### Tulsa/Broken Arrow

#### St. Michael's Church

(Anglican Church of America)

8837 S. Garnett

Sun MP & HC 8a; Choral Euch 10:10a

Wed HC & Unction 7p

All services 1928 BCP

The Rev. John Pasco

918/252-1211

## PENNSYLVANIA

### Oreland

#### St. Paul's

(Reformed Episcopal Church)

800 Church Road

Sun 9a HC said; 11a MP

(HC 1st Sun); SS 10a

The Rev. George Fincke

215/836-5432

### Philadelphia

#### Christ Church

(Reformed Episcopal Church)

4233 Chestnut Street

Sun 11a (1st Sun HC; others MP);

SS 9:45a (all ages)

3:30p "Christ Church Today"

WVCH, 740 on AM Radio

Wed 7p Bible Study & Prayer

Tues & Thurs 7a Intercessions

Holy Days as announced

The Rev. Geoffrey Hubler

215/387-8539

### Philadelphia

#### Church of St. James the Less

(Episcopal Church)

3227 W. Clearfield St.

Sun Low Mass 8a; Sung Mass 10a;

(Summer Low Mass with Hymns 9a)

Weekdays Masses:

Tues & Thurs 6p; Wed 10a;

Fri 9a; Sat 9:30a

American Missal/1928 BCP

The Rev. David Ousley

215/229-5767

## RHODE ISLAND

### Newport

#### Church of St. John the Evangelist

(Episcopal Church)

Washington & Willow Streets

Sun MP 7:40a; Low Mass 8a

Sung Mass 11a

Weekdays MP 7:15a; Low Mass 7:30a

EP 5:30p

Saturdays MP 8:30a; Low Mass 9a

Additional Holy Day Masses at 6p

American Missal/1928 BCP

The Rev. Jonathan Ostman

401/848-2561

## SOUTH CAROLINA

### Florence

#### The Anglican Church of Our Saviour

(Anglican Catholic Church)

2210 Hoffmeyer Road

Salvation Army Chapel

Sun 3:30p MP 1st, 3rd;

EP 4th, 5th;

HC 2nd

Contact: Louise Sallenger

803/669-6615

The Rev. F.H. Holck

704/859-2264

### Hilton Head Island

#### Church of the Redeemer

(Anglican Church of America)

Room #218, Marriott Office Center

off Greenwood Dr.

Sun HC 10:30a (MP 2nd & 4th Suns)

1928 BCP

The Rev. Robert Peoples

803/785-3967

803/671-7488

## TEXAS

### Alpine

#### Holy Cross Anglican Church

(Anglican Church of America)

N. 2nd at Brown

Sun HC 9:30a

Wed HC noon

Holy Days HC noon

1928 BCP

The Rev. A. Saxton-Williams

915/837-7463

## Texas

Church of the Holy Communion

Intercession

1401 Houston Street

1000 Westwood Drive (Houston 26)

San Antonio, San Antonio School 1401 26th

San Antonio, San Antonio School 1401 26th

1928 BCP

The Rev. David Stover

281/244-0100

### Fort Worth

#### St. Andrew's Episcopal Church

10th & Lamar Streets

Sun 8a HC; 9:11a MP (HC 1st Sun)

10a Church School

1928 BCP all services

The Rev. Dr. Jeffrey Stenson

817/332-3191

## VIRGINIA

### Arlington

#### Church of St. Matthias

(Anglican Church of America)

2425 N. Glebe Road

(St. Mark's U. Methodist Church)

Sun HC 9a (MP 4th Sun)

The Rev. Siegfried Runge

301/963-5726

## AUSTRALIA

### Melbourne

#### St. Mark's, Fitzroy

(Anglican Church of Australia)

250 George Street

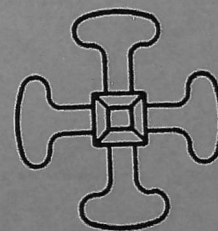
Sun HC 9:30a

Sat Benediction 7p

Mon-Sat Daily Mass

The Rev. Tony Noble

03/417-2751



---

Want to find out how your congregation can become  
a **CHRISTIAN CHALLENGE SPONSORING**  
**PARISH**—and get a **FREE AD** in this directory? Call  
the **CHALLENGE** office for details at **202/547-5409**.

---